CATALOGUE

of

ANDOVER NEWTON THEOLOGICAL SCHOOL

Maintained by

THE NEWTON THEOLOGICAL INSTITUTION

and

ANDOVER THEOLOGICAL SEMINARY

1953 - 1954

DECEMBER, 1953
NEWTON CENTRE 59, MASSACHUSETTS

West Campus showing Farwell Hall, Chapel, and Colby Hall.

East Campus Quadrangle showing Noyes Hall, Sturtevant Hall, Hills Library, President's House, and Administration Building.

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1954

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THE SEMINARY CALENDAR, 1954-1955

1954

January 4	Monday. Classes resume.
January 18-22	Monday to Friday. Examinations.
January 21-22	Thursday and Friday. Registration for the second semester.
January 27	Wednesday. Second semester begins.
March 12	Friday. First draft of theses due for candidates for M. R. E. degree in 1954.
April 2	Friday. Comprehensive examinations.
April 9	Friday. Comprehensive examinations.
April 9-19	Friday evening to Monday morning. Easter recess.
April 23	Friday. Presentation of theses by all candidates for degrees in 1954.
May 23	Sunday. Baccalaureate Sermon.
May 24	Monday. Commencement and Alumni Day.
May 25-28	Tuesday to Friday. Examinations.
June 7	Monday. Summer School Clinical Training begins.
August 27	Friday. Summer School Clinical Training ends.
September 16-20	Thursday to Monday. Orientation Days for new students.
September 20	Monday. Registration of upper classes.
September 21	Tuesday. Classes begin.
October 4-5	Monday and Tuesday. Retreats.
October 20	Wednesday. Fall Convocation.
November 17	Wednesday. Trustee Day.
November 25-26	Thursday and Friday. Thanksgiving Recess.
December 1	Wednesday. First draft of theses due for Intern candidates for degrees in 1955.
December 17- January 3	Friday evening to Monday morning. Christmas recess.

1955

January 17-21	Monday to Friday. Examinations.
January 20-21	Thursday and Friday. Registration for the second semester.
January 26	Wednesday. Second semester begins.

THE BOARD OF TRUSTEES OF ANDOVER THEOLOGICAL SEMINARY

Incorporated as the Trustees of Phillips Academy, October 4, 1780;
Reincorporated as the Trustees of Andover Theological Seminary, April 1, 1907

J. Edgar Park, D.D., LL.D., *President*
James M. Rothwell, A.B., *Vice-President*
Jay B. Angevine, LL.B., *Clerk*
Charles M. Cutler, B.A., *Assistant Clerk*
G. Blake Johnson, A.B., *Treasurer*
Ellen L. Stacey, *Assistant Treasurer*

Jay B. Angevine	Belmont
Julian D. Anthony	Newton Centre
Robert G. Armstrong	Lebanon, Conn.
Frank L. Boyden	Deerfield
George E. Cary	Haverhill
Charles M. Cutler	Newton
Vaughan Dabney	Newton Centre
Harold S. Davis	Boston
Homer P. Little	Worcester
Frederick M. Meek	Brookline
J. Edgar Park	Osterville
Roy M. Pearson	Lexington
James M. Rothwell	Boston

HONORARY TRUSTEES

Arthur S. Johnson
Treasurer Emeritus

Arthur Stanley Pease
Trustee Emeritus

ADVISORY BOARD

Stanley P. Benton	Pittsfield
Albert Buckner Coe	Boston
Lawrence L. Durgin	Providence, R. I.
Claude M. Fuess	Brookline
Gilbert H. Hood, Jr.	Winchester
Loomis Patrick	West Newton
Lucius E. Thayer	West Newton
Roy F. Williams	Cambridge

TRUSTEE COMMITTEES

Executive Committee
Messrs. Angevine, Armstrong, Dabney, Park, Pearson

Finance Committee
Messrs. Anthony, Cutler, Johnson, Patrick, Rothwell; and Park, *ex officio*

Library Committee
Messrs. Armstrong and Cary

THE BOARD OF TRUSTEES OF THE NEWTON THEOLOGICAL INSTITUTION

Incorporated February 22, 1826

Howard W. Cole, LL.B., *President*
Denton J. Neily, D.D., *Secretary*
Frank A. Day, Jr., A.B., *Treasurer*

Term Expires 1954

* Claude B. Cross	Brookline
† James A. Davidson	Brockton
† Wallace F. Forgey	Melrose
* Christian B. Jensen	Pittsfield
Fred D. Knight	Hartford, Conn.
Denton J. Neily	Nashua, N. H.
James A. Patch	Carlisle
Thomas S. Roy	Worcester
† J. Walter Sillen	Watertown
Anna Canada Swain	Craigville
* Earle S. Tyler	Watertown
Donald D. Wyman	North Abington

Term Expires 1955

† Harold C. Bonell	Portland, Me.
Ralph W. Conant	Littleton
* T. James Crossman	Needham
† Alexander Henderson	Medford
Isaac Higginbotham	Wollaston
Florence F. Homans	Westborough
* Howard B. Jefferson	Worcester
Alton L. Miller	Babson Park
William H. Rice	Newton Centre
† Albert C. Thomas	Providence, R. I.
* Carroll E. Whittemore	Boston

Term Expires 1956

* William M. Breed	Newton Centre
* Russell R. Cameron	Belmont
Howard W. Cole	Beverly
Frank A. Day, Jr.	Newton
† Otis R. Heath	Randolph, Vt.
* Edward W. Higgins	Arlington
† Joseph A. Sisk	Newton Centre
Kirk Smith	Providence, R. I.
† Howard C. Whitcomb	Vineyard Haven
Albert O. Wilson, Jr.	Lexington

Term Expires 1957

Charles S. Aldrich	Troy, N. Y.
† Homer C. Bryant	Burlington, Vt.
Philip W. Dalrymple	Wellesley Hills
John W. Dawson	Winchester
F. Hartwell Greene	Belmont
Everett C. Herrick	Newton Centre
* Finley Keech	Fall River
† George D. Kelsey	Madison, N. J.
† Carrol O. Morong	Hightstown, N. J.
Amasa D. Pierce	Brooklyn, Conn.
* Hervey J. Skinner	Wakefield
* Rae M. Spencer	Worcester

TRUSTEE COMMITTEES

Executive Committee
Messrs. Cole, Day, Dalrymple, Gezork, Greene, Neily, Patch, Sillen

Finance Committee
Messrs. Cole, Conant, Day, Greene, Miller

Buildings and Grounds Committee
Mr. Wilson, *Chairman;* Messrs. Dalrymple, Herrick, Rice, Wyman

Committee on New Buildings
Mr. Wilson, *Chairman;* Mr. Dunn, *Secretary;* Messrs. Dabney, Day, Gezork, Herrick, Williams, Wyman

Auditors
Messrs. Hart and Skinner

Examining Committee
Harold G. Leland, Robert L. Weaver, James O. Eskridge

* Elected by The Northern Baptist Education Society.
† Elected by The Society of Alumni.

ANDOVER NEWTON THEOLOGICAL SCHOOL

Formed by the affiliation of Andover Theological Seminary and The Newton Theological Institution in 1931

ADMINISTRATIVE COMMITTEE

J. Edgar Park, *Chairman*
Osterville

G. Blake Johnson, *Secretary*
23 Indian Head Road, Framingham

Jay B. Angevine	294 Washington Street, Boston
Howard W. Cole	75 Federal Street, Boston
Vaughan Dabney	210 Herrick Road, Newton Centre
Herbert Gezork, *ex-officio*	210 Herrick Road, Newton Centre
Everett C. Herrick	5 Ripley Terrace, Newton Centre
Isaac Higginbotham	88 Tremont Street, Boston
Alton L. Miller	100 Massachusetts Avenue, Boston
J. Edgar Park	Osterville
Roy M. Pearson	51 York Street, Lexington

ADMINISTRATIVE OFFICERS

Herbert Gezork, Ph.D., D.D., *President*
Vaughan Dabney, A.M., B.D., D.D., *Dean and President of the Andover Faculty*
Russell Chase Tuck, S.T.M., A.M., Ph.D., *Registrar*
Nathanael Mann Guptill, B.D., *Director of Field Work*
John Woolman Brush, B.D., Ph.D., D.D., *Secretary of the Faculty*
Paul Roop Dunn, B.B.A., *Assistant to the President*
John Elbert Caulkins, M.S.A., *Bursar*
George Sumner, *Superintendent of Buildings and Grounds*
Dorothy Agnes Mirick, *Secretary to the President*
Jean Brown Hammett, *Secretary to the Dean*
Evelyn Marie Seaver, *Secretary, Public Relations Office*

John Milton Billinsky, B.D., Ed.D., *Director, Summer School Clinical Training*
Andrew Dimitri Elia, M.D., *Associate Director, Summer School Clinical Training*

John Humphrey Scammon, S.T.M., Th.D., *Librarian*
Carrie Evelyn Scammon, *Assistant Cataloguer*

FACULTY

HERBERT GEZORK, Ph.D., D.D.
President; Professor of Christian World Relations on the Helen Barrett Montgomery Foundation (1939) 196 Herrick Road

VAUGHAN DABNEY, A.M., B.D., D.D.
Dean; President of the Andover Faculty; Bartlet Professor of Sacred Rhetoric (1931) 125 Herrick Road.

JAMES PERCIVAL BERKELEY, B.D., D.D.
Professor of Old Testament, Emeritus (1909)
Lecturer on Religious Education 146 Herrick Road.

JOHN MILTON BILLINSKY, B.D. Ed.D.
Guiles Professor of Psychology and Clinical Training (1947) 91 Herrick Road.

†JOHN WOOLMAN BRUSH, B.D., D.D., Ph.D.
Professor of Church History (1940) 66 Oxford Road.

ANDREW DIMITRI ELIA, M.D.
Visiting Professor of Psychology 164 Arborway, Jamaica Plain

WESNER FALLAW, M.A., Ed.D.
Howard Professor of Religious Education (1946) 111 Herrick Road.

ALBERT ISAAC GORDON, Rabbi, M.H.L., M.A., Ph.D.
Visiting Lecturer on Judaism 510 Ward Street.

NATHANAEL MANN GUPTILL, B.D.
Director of Field Work and Assistant Professor of Church Administration (1951) 109 Herrick Road.

WALTER JOSEPH HARRELSON, B.D., Th.D.
Associate Professor of Old Testament (1951) 144 Herrick Road.

ROGER HAZELTON, B.D., A.M., Ph.D., D.D.
Abbot Professor of Christian Theology (1945) 46 Berwick Road.

WALTER LEWIS HOLCOMB, A.M., S.T.B., Ed.D.
Visiting Lecturer on Religious Education 247 Grove Street, Auburndale.

WALTER DAVID KNIGHT, B.S.
Lecturer on Presbyterian Polity (1938) 45 Chapin Road.

ROBERT CAMPBELL LESLIE, S.T.B., Ph.D.
Visiting Lecturer on Psychology 75 Woodland Road, Auburndale.

EDMUND HOLT LINN, B.D., M.A., Ph.D.
Associate Professor of Speech (1949) 128 Herrick Road.

DAVID RALPH MACLEAN
Director of Church Music (1935) 29 Orchard Avenue, Waban.

STEPHEN G. MARK, M.A., S.T.M.
Visiting Lecturer on Comparative Religions 197 Herrick Road.

SAMUEL HOWARD MILLER, Th.B., D.D.
Adjunct Professor of the Philosophy of Religion 15 Ware Street, Cambridge.

† On leave of absence first semester, 1954-55

PAUL SEVIER MINEAR, B.D., M.A., Ph.D., LL.D.
Norris Professor of New Testament (1944) 75 Pleasant Street.

MARGARET MINER MORTON, M.R.E.
Instructor in Religious Education (1951) 24 Larchwood Drive, Cambridge.

PRENTISS LOVELL PEMBERTON, B.D., A.M., Ph.D.
Associate Professor of Christian Sociology (1949) 60 Oxford Road.

ROY MESSER PEARSON, B.D.
Visiting Lecturer on Homiletics 51 York Street, Lexington.

RICHARD DONALD PIERCE, S.T.M., Ph.D.
Lecturer on Church History (1938) 37 Beacon Street, Boston.

JOHN HUMPHREY SCAMMON, S.T.M., Th.D.
Associate Professor of Hebrew (1936) 11 Nantucket Road, Newton Highlands.

WESLEY GAFFIELD SPENCER, Ed.M.
Visiting Lecturer on Psychology 12 Humboldt Street, Cambridge.

RUSSELL CHASE TUCK, S.T.M., A.M., Ph.D.
Professor of New Testament (1929) 102 Herrick Road.

EMERITI

EVERETT CARLETON HERRICK, B.D., D.D., LL.D., L.H.D.
President, Emeritus (1926-1946) 5 Ripley Terrace.

WINFRED NICHOLS DONOVAN, A.M., D.D.
Professor of Biblical Interpretation, Old Testament, Emeritus (1898-1942) 1230 Walnut Street, Newton Highlands.

RICHARD MINER VAUGHAN, B.D., D.D.
Professor of Christian Theology, Emeritus (1912-1940) 304 East Central Avenue, Orlando, Florida

SUMMER SCHOOL LECTURERS
Psychology and Counseling

PHILIP DIRLAN BONNET, M.D.
Massachusetts Memorial Hospitals, Boston

JOSEPH HAMILTON BURNETT, M.D.
Boston City Hospital, Boston

CLARENCE EDGAR DOWNING, S.T.M.
University of Redlands, Redlands, California

STANLEY GODDARD ESTES, Ph.D.
Harvard University, Cambridge

MAX GOLDMAN, M.D.
176 Bay State Road, Boston

WILLIAM REID MORRISON, M.D.
Boston City Hospital, Boston

MAURICE WINTHROP O'CONNELL, M.D.
Boston City Hospital, Boston

LEICESTER RUPERT POTTER, Jr., A.M., B.D.
Massachusetts Memorial Hospitals, Boston

WESLEY GAFFIELD SPENCER, Ed.M.
12 Humboldt Street, Cambridge

WALTER WEGNER, M.D.
Boston City Hospital, Boston

HISTORICAL STATEMENT

Phillips Academy was established at Andover, Massachusetts, in 1778 for "the promotion of true Piety and Virtue" and in order that young men might learn "the great end and real business of living." Specific instruction in divinity, however, was not provided until 1795, when a legacy was received for the support of a Professor of Divinity. In 1807 donations in excess of $60,000 were made to the Trustees for the founding of a separate department of divinity and the following year the Theological Institution, commonly known as Andover Theological Seminary, was opened for instruction.

Andover Theological Seminary carried on its work at Andover for exactly a century. After a hundred years in Andover, the Trustees came to believe that the Theological Institution should be transferred to some urban and collegiate centre where a broader curriculum could be provided and closer contacts with the academic world maintained. Accordingly it was determined to sever the Theological Institution from the Academy and in 1908 the General Court incorporated the Trustees of Andover Theological Seminary. This newly incorporated Board immediately purchased land in Cambridge adjacent to the Harvard campus and worked out an affiliation with Harvard Divinity School. A commodious stone building was completed in 1911 and the two theological institutions operated jointly until 1922.

The founders of Andover Seminary in 1807 had provided strict theological requirements including a quinquennial subscription to a Calvinistic creed. In 1925 the Supreme Judicial Court determined that because of these creedal restrictions, the affiliation with Harvard was invalid and ordered a suspension of the activities of the Seminary. Subsequently, however, the Supreme Judicial Court of the Commonwealth heard the case and under the doctrine of *cy pres* set aside the subscription to the creed and sanctioned an affiliation with The Newton Theological Institution.

The Newton Theological Institution grew out of a meeting of Baptist ministers and laymen gathered in the vestry of the First Baptist Church of Boston on May 25, 1825. The Baptist churches of New England had long felt the need of a theological seminary for the preparation of their ministry comparable to the Congregational seminary at Andover. In fact, many Baptists had attended Andover, for students from all Protestant denominations were received on equal terms, but the number of these Andover-trained men was far short of the needs of the denomination.

The Massachusetts Baptist Education Society, acting for those interested in the movement to found a theological seminary, sponsored a subscription for the cause, determined on a site in Newton Centre,

and secured the services of Rev. Irah Chase as the first professor. On November 28, 1825, the Institution was opened for instruction and on February 22, 1826, it was incorporated under the laws of the Commonwealth. Professor Chase, a graduate of Andover Seminary, was entrusted with the formation of the curriculum and he drew freely from the Andover pattern.

Newton was not only the pioneer Baptist seminary in point of founding but it has pioneered throughout its history. It was one of the first seminaries to admit women to its classes under President Hovey soon after 1890; it maintained a French department for many years for the training of Canadian Baptists of French extraction; it was among the first of the denominational institutions to effect an affiliation with a seminary of another denomination.

In 1931 Andover Theological Seminary and The Newton Theological Institution entered into an affiliation under the name of Andover Newton Theological School. Baptist and Congregational traditions fuse in a common heritage of freedom and independency and the work of the School proceeds as a united effort. Although the School normally looks to the Baptist and Congregational churches for her students and support, there are no doctrinal nor sectarian restrictions and students of all denominations are welcomed into the life of the School.

Andover and Newton together have graduated about 7000 students. Of these, over 5000 have gone into the parish ministry and 700 into missionary service; 500 have become university, college and seminary professors and 148, university and college presidents.

STATEMENT OF PURPOSE

The objective of the School is the professional education of learned Christian ministers, persons called of God and equipped by faith and discipline to assume places of responsible leadership in the life and work of the churches. The School seeks to provide leaders capable of bringing others to the saving knowledge of God in Jesus Christ, guiding their growth in the Christian life, directing wisely and effectively the tasks of the church, and ministering with intelligence and devotion to the needs of the community and the world.

It is our conviction that a minister should be especially competent in appropriating Christian truth as revealed through the Bible and supremely in Jesus Christ. Such learning, moreover, should embrace a keen and broad understanding of human nature, the principles of education and growth, the facts and ways of Christian experience. It should further include a sound knowledge of the structure of society, involving the processes and forms of group living in their many manifestations.

To this end the School believes that the student for the Christian ministry must be adequately trained in each of the following disciplines: (1) a working knowledge of the tradition found in the Bible and in the history of the church; (2) a comprehension of the basic issues and major contributions within the philosophical and theological development of Christian thought; (3) an insight into psychological and social forces which shape personal and group experience; and (4) skill in the professional tasks of preaching, teaching, counseling, and administering the varied work of the churches. The curriculum of the School is organized to provide an integrated and growing experience along these several lines of emphasis.

It is this educational experience which is intended to set the whole tone of the School's corporate life. Students, teachers, and administrative staff are members of a community of work and worship, study and service. A fellowship of common interests and loyalties defines the spirit of classroom and dormitory, of personal contact and organized activity. The School welcomes those who share its purposes and give promise of real competence in attaining them.

COMMUNITY LIFE

Chapel and the Religious Life

The chapel service is the central fact in the religious life of the School. It is held for twenty minutes daily when the seminary is in session. Much care is taken that the service may be not only strong and helpful to participants but also that it serve as a vital part of instruction in the conduct of public worship. It is led by members of the faculty and administration, students, pastors, missionaries, denominational officials, and others. All members of the School are expected to attend in order that the corporate life may be held to high levels.

Convocations

On Wednesday mornings during term time the whole School unites in the regular convocation. This period may be used in part for devotional meetings, addresses, discussions of the round-table or forum type, or coördination seminars; it may also be employed for tutorial conferences and informal group activities.

Student Organizations

The Student Association attempts to organize and direct the various group activities affecting the life of students. It has the following regularly constituted committees: the Prayer Committee, the Social Action Committee, the Committee on Missions, the Committee on

Recreation, and the Editorial Committee in charge of the weekly publication, *The Hill View.* The officers of the Association and the chairmen of these committees make up the Executive Council.

A Student-Faculty Committee, composed of representatives from each of the classes, the president of the Student Association, a representative from Chase House, and three faculty members, acts as a coördinating link between students, administration, and faculty.

Relationships between teachers and students are further enriched by numerous social occasions of an all-seminary character. Among these may be mentioned the "snack hours" arranged by faculty hostesses, the regular meetings of students' wives in faculty homes to discuss common problems, and the occasional entertainment of classes or interest groups by faculty members.

THE CURRICULUM

The curriculum is broader than a course of classroom studies, for it also includes the life of the seminary community, guided service in churches, ministering to the sick through hospital clinical training, and, so far as possible, internship in social agencies and schools as well as churches. Thus learning through first-hand experience enriches the lecture and discussion of the classroom.

Readiness for the ministry cannot be measured either by the number of credits earned or by semesters of study. As will be seen in the outline of courses below, three distinct plans are open to the B.D. student who, with the Registrar, decides during the spring of the Middle year which plan to follow for completing his seminary career and decides upon a tutor. Most students presently follow Plan A, which provides for three years' residence plus a fourth year internship. This plan is designed primarily with the work of the parish minister in mind. Some students, with faculty approval, may take less time (Plan B) or more time (Plan C), depending upon their chosen vocational specialty, scholarship, experience and personal needs. Plan B is generally suitable for the student adjudged capable of S.T.M. and doctoral work. Special seminars for Seniors and Fourth-Year students insure greater professional proficiency than may ordinarily be expected from a theological course of study. These seminars are led by a panel of professors whose purpose is to integrate the several fields of theological education and to focus on the actual task of the ministry as experienced by students and professors engaged in the work of Christ.

Faculty committees are appointed to assist the Junior, Middle, Senior and Fourth-Year classes in academic, professional and devotional endeavors, to participate in off-campus retreats and in a wider ministry to the Church and the community. During the Senior year each student works with his tutor under whom he is writing a thesis and developing a specialty within the Christian ministry.

The Outline of Basic Courses that follows grows out of the faculty's continuing attention to the question, What are the needs of churches and of students engaged in theological education? Entrance examinations, field work experience, comprehensive examinations at the end of each year, academic achievement, tutorial study, educational counseling and internship enable the student to perceive that his competency in the ministry is being advanced as faculty and students pursue their course together.

OUTLINE OF BASIC COURSES
LEADING TO THE B.D. DEGREE

(Students on Plan B or Plan C shall elect a minimum of 12 hours in addition to the required courses)

Juniors

First Semester	*Second Semester*
Old Testament 1	Old Testament 2
Philosophy of Religion 1	Church History 1
Christian Ministry 1	Social Ethics 1*
	Christian Ministry 2

*May be postponed a year by language students.

Middlers

First Semester	*Second Semester* (See footnote 1)
New Testament 1	New Testament 2
Church History 2	Theology 1
Religious Education 2	(Social Ethics 1)
Christian Ministry 9*	Christian Ministry 9
	Christian World Relations 1

* Christian Ministry 9 may be taken either semester.

Seniors

First Semester	*Second Semester*
Theology 2	*Plan A* — For students taking Four-year Program
Social Ethics 2	Psychology and Counseling 1b
Christian Ministry 3b and 10	Theology 8
Church History 3*	Christian Ministry 4 and Religious Education 4 or 19
Tutorial and Seminar	Tutorial and Thesis
*Theology 8 may be taken instead of History 3.	*Plan B*—For students taking Three-year Program (See footnote 2)
(Students on Plan B must elect Church History 3. They will write theses during this semester)	Theology 8
	Christian Ministry 4 and R. E. 4 or 19
	Tutorial
	Plan C—For the student whose needs can best be met by a variation of Plan A or Plan B. Arranged in conference with the Registrar

Intern Year (See footnote 3)

First Semester	*Second Semester*
Christian Ministry 6	Christian Ministry 6
Christian Ministry 7	Christian Ministry 7

1. During the second semester of the Middle year, the Registrar will help each student decide how best to complete his ministerial education. Students carrying approximately 20 hours of Field Work a week — during the major part of their seminary career—and those

who desire a balanced academic and Intern program, will follow the four-year course. Other students, with faculty approval, may plan to graduate in three years. Academic, professional and personal qualifications are taken into account by the faculty in reaching a decision.

After clearing his plan with the Registrar the student and the Registrar agree on the professor under whom a thesis is to be written. This professor becomes the student's tutor, and the two work together on the average of one hour every other week during the following year.

2. Students on Plan B are required to take the Summer Course in Clinical Training. They must offer three semesters of accredited Field Work instead of two. One of these credits may be earned in the summer in a placement approved by the Field Work Office.

3. Fourth Year Internship, in the opinion of the faculty and of those students who have had this experience, provides better training for the ministry and gives students their desired assistance with the problems they face in parish leadership.

OUTLINE OF BASIC COURSES

LEADING TO THE M.R.E. DEGREE

First Year

First Semester	*Second Semester*
Old Testament 1	New Testament 1a
Philosophy of Religion 1	Social Ethics 1
Methods of Teaching	The Curriculum of Christian Education
Teaching the Bible	Church Education
Field Work Practicum	

Second Year

Church History 1a	Intern Teaching (R.E. 3a)
Theology 2	Seminar: The Religious Development of Children
Theory of Religious Education	Seminar: Worship
Teaching the Bible	Project Conference
or	
Work with Youth	
Project Conference	

COURSES OF INSTRUCTION

Courses which are required for B.D. and M.R.E. degrees are listed on pages 18 and 19.

BIBLICAL INTERPRETATION

Old Testament

1, 2. The Old Testament

Introduction to the history, literature, and religion of the Old Testament. The literary and historical problems of the individual books are studied, their message for their own period examined, and their significance for the Christian faith explored. The aim is to assist the student in gaining a mastery of the contents of the Old Testament, to introduce him to the essentials of Hebraic faith, and thus to prepare him to understand and to evaluate the Old Testament as an integral part of the Christian Bible and of Christian faith. Junior Class, four hours, first and second semesters. Professor Harrelson.

3, 4. Biblical Hebrew

Introduction to Hebrew grammar, syntax and vocabulary. Reading of simple prose texts. Three hours, first and second semesters. Professors Scammon and Harrelson.

5. Readings in the Hebrew Old Testament

Each semester an elective is offered in reading and interpretation. Two hours. Professors Scammon and Harrelson.

[6. The Psalms]

A study of the Israelite community at prayer. The Psalms will be classified on the basis of both form and content, their place in the life of the worshiping community will be investigated, and their meaning for their own generation and for our own will be sought. Two hours, first semester. Professors Scammon and Harrelson.

7. The Prophets of Israel

A study of the prophetic movement in Israel from its origins to the post-Exilic period. Four successive semesters are devoted to the entire study, which is divided as follows: 1. Prophetic origins, Amos, Hosea; 2. The Book of Isaiah; 3. Jeremiah and Ezekiel; 4. The Remainder of the Book of the Twelve Prophets. Second Semester, 1953-54: part 3. Professor Scammon. First semester, 1954-55: part 4, Professor Harrelson.

Two hours, first and second semesters, Professors Harrelson and Scammon.

[8. Archaeology and the Old Testament]

An examination of Near Eastern Archaeology and its importance for the understanding of the Old Testament. Survey of the Sumerian, Ak-

kadian, Hurrian, Hittite, Canaanite and Egyptian civilizations and discussion of points of comparison and contrast with the civilization of Israel. Special Old Testament problems and the contribution of archaeology in their solution. Two hours, second semester. Professor Harrelson.

[9. The Apocrypha and Pseudepigrapha of the Old Testament]

An exposition of apocalyptical passages in the Old Testament will be followed by a survey of the apocryphal books of the Old Testament and by more detailed study of the Pseudepigrapha. The aim is to describe certain developments within Judaism which help to explain the background of the New Testament.
Two hours, second semester. Professor Harrelson.

10. The Theology of the Old Testament

Examination of unity and diversity in the Old Testament views of God, man, and history. Study and evaluation of recent attempts at an Old Testament theology. Special emphasis upon the question of Christological interpretations of the Old Testament. Two hours, second semester, 1953-54. Professor Harrelson.

11. Hebrew Faith and Culture

A study of the social and cultural life of Israel and its relation to her faith. Comparison of Israel's laws with those of other peoples of the ancient Near East. Study of the great Israelite festivals and holy days, examination of cultic practices and of the place of the cult in the Israelite community. Importance of these cultic practices for Judaism and for the Christian ritual. Two hours, first semester, 1954-55. Professor Harrelson.

12. Judaism — The Religion and Culture of the Jew

The aim of this course is to provide the student with an understanding of the basic factors, ideological, religious and cultural, that have affected the outlook of the modern Jew. The basic concepts of God, Israel and Torah will be discussed with respect to their relationship to Judaism. The process of acculturation as it has affected the Jew and helped to shape the nature of Judaism will be considered. One hour, first semester, 1954-55. Dr. Gordon.

[13. The Religious and Ethical Ideas of Judaism]

This course will seek to identify the ideas, religious, ethical and moral, that have influenced the Jewish people and have been characteristic of Judaism through the ages. The effects of these ideas upon the Jew and upon his environment will also be considered. One hour, first semester. Dr. Gordon.

New Testament

1, 2. The New Testament

An historical survey of the world of the New Testament. The mission and message of Jesus in relation to Judaism and emerging Christianity. The life and letters of Paul. The work of the Church as it interpreted its faith in changing situations. Inductive study of early Christian theology, ethics, eschatology and worship. Middle Class, four hours, first and second semesters. Professors Minear and Tuck.

3, 4. Elementary Greek

This course provides a working knowledge of New Testament Greek. Three hours, first and second semesters. Professor Tuck.

5. Review Greek

A review of grammar; readings from the New Testament. Two hours, first semester. Professor Tuck.

6. Reading of the Greek New Testament

Practice in the reading of the Greek New Testament with incidental interpretation. This course is so arranged that in three years the whole New Testament may be read. Two hours, first and second semesters. Professors Minear and Tuck.

7. New Testament Ethics

A study of the major duties and responsibilities of the Church in the world as set forth in the New Testament, with special reference to the discussions and findings of the Evanston Assembly of the World Council of Churches. Two hours, first semester, 1954-55. Professor Minear.

[8. New Testament Eschatology]

The character of hope in the Bible. The significance for the church of the promised return of Christ. Seminar reports related to the theme of the Evanston Assembly of The World Council of Churches. Two hours, first semester. Professor Minear.

9. The Fourth Gospel

The Fourth Gospel is examined as to its structure, meaning, spiritual values and its interpretations for today. Chapters thirteen to seventeen are studied in detail to discover their teachings regarding Jesus and the Holy Spirit. Given in second semester, 1953-54, in connection with New Testament 2. Professor Berkeley.

10. The Epistle to the Romans

A study of the Epistle to discover Paul's major purposes, his conception of the Gospel and its implications for the Christian and the Church. Attention will be given to exegetical, psychological and homiletical methods in the minister's use of the Epistle. Two hours, second semester, 1954-55. Professor Minear.

[11. Interpretation of Daniel and Revelation]
A study of these two closely related apocalyptic writings in relation to their historical background and their values for present-day preaching. Current interpretations and uses of the books are examined and evaluated. The Church's first experience with a totalitarian state. Two hours. Professor Berkeley.

[12. Principles of Biblical Interpretation]
Kierkegaard has been selected as an example of one method of reading, interpreting and teaching New Testament materials. The class will read extensively in his religious works, evaluating the validity and fruitfulness of his method. Two hours, first semester. Professor Minear.

13. The Catholic Epistles
This class will study such writings as I Peter, I John and Hebrews, with a special interest in Christology and Ecclesiology. Attention will be given to the functions of an ordained ministry in the life of the Church. Two hours, second semester, 1953-54. Professor Minear.

CHURCH HISTORY

1. Church History
The history of the Christian people from about 70 A. D. to about 1500 A. D. Lectures and required readings. Junior Class, four hours, second semester. Professor Brush.

1a. Church History
A rapid survey of the subject, for candidates for the M. R. E. degree. Text book and source readings. Three hours, first semester. Professor Brush.

2. Church History
The history of the Christian people from about 1500 A. D. to the present, with particular attention to the Sixteenth Century on the Continent, and the Seventeenth Century in England and in North America. Lectures and required readings. Middle class, four hours, first semester. Professor Brush.

3. History of Christian Doctrine
A brief survey of Christian doctrinal development, with particular attention to the important creeds and confessions. The Westminster Confession (1648) marks the close of the study. Two hours, first semester. Professor Brush.

[4. Early Christian Writers]
Reading and class discussion of important Christian authors of the Second and Third Centuries, especially Irenaeus, Clement, Tertullian, Origen, Cyprian. Two hours. Professor Brush.

[5. The Meaning of History]
Religious and secular interpretation of history, with special attention to Toynbee's Study of History. Lectures and student reports. Two hours, first semester. Professor Brush.

6. History of Christian Devotion
The outstanding works on the inner life are considered, and the deepening of one's own life of prayer is sought for. Lectures and student reports. Two hours, second semester, 1953-54. Professor Brush.

7. Continental Reformation
The work of Luther, Zwingli, Calvin, and the Anabaptists, closely studied, and the Reformation placed in a wide historical setting. Lectures and student reports. Two hours, second semester, 1953-54. Professor Brush.

[8. The New England Theocracy]
A study of the relation of Church and State in New England from colonial times through the final disestablishment in 1833. Investigation of religious trends and outstanding leaders with some attention to the social and intellectual life of the period. Practice in the use and evaluation of source material. Occasional lectures, student reports, and class discussion. Dr. Pierce.

9. Congregationalism in America
An historical study of those American groups organized upon Congregational polity, with special reference to their contribution to American social and intellectual life. The Congregational and Baptist denominations will be especially considered. Lectures, student reports, and class discussion. Two hours, first semester. Dr. Pierce.

Seminars in American Christianity
These courses provide an intensive study of men and movements within a limited period of the history of the Church in America, viz.:

[10. American Christianity in the Seventeenth Century]
Two hours, second semester. Dr. Pierce.

11. American Christianity in the Eighteenth Century
Two hours, second semester, 1953-54. Dr. Pierce.

12. American Christianity in the Nineteenth Century
Two hours, second semester. Dr. Pierce.

THEOLOGY AND THE PHILOSOPHY OF RELIGION

I. Philosophy of Religion

1. The Philosophy of Religion
This course is basic to the study of theology. Beginning with a historical survey of the differing relationships of philosophy to religion

in the Christian tradition, an analysis is made of the contemporary scene where faith and reason meet in present conflict. The universal characteristics of religious experience are studied in terms of ultimacy, the numinous, and symbolic. Ways of thinking about God, with such related problems as good and evil, are thoroughly explored. One of the fundamental aims of the course is to articulate the Christian experience in its intelligible and communicative forms. Junior Class, three hours, first semester. Professor Miller.

[2. Seminar in Mysticism]
An intensive study of the writings of Friedrich von Hügel, in order that the main philosophical problems arising from the interpretation of the mystical experience may be discussed. Supplementary studies will be made in the psychology and history of mysticism, with a view to estimating its place and function within the total context of Christian living. Two hours, second semester. Professor Hazelton.

3. A Study of Pascal
Reading of the *Pensées* and the *Lettres Provinciales*, together with minor works and interpretations of Pascal. The course will deal with the background, contribution, and influence of Pascal's thought, particularly in its Biblical and theological aspects, and will be carried on by means of lectures, student papers, and dicussion. Two hours, second semester, 1954-55. Professor Hazelton.

II. Theology

1. Major Christian Doctrines
A brief introduction to theological methods and problems, followed by extended consideration of the following: The doctrine of God in His relation to the world (creation, providence, and miracle), the doctrine of revelation, the Trinity, and the Christian view of man. Lectures, with occasional book reports, a term paper, and a final examination. Middle Class, three hours, second semester. Professor Hazelton.

2. Major Christian Doctrines (Continued)
The doctrine of the nature and work of Christ, the doctrine of the Church, including the sacraments, ministry, and the nature of Christian living, and the Christian interpretation of history, will be discussed in this course. Senior Class, three hours, first semester. Professor Hazelton.

[3. The Principles of Christian Ethics]
A definition of the field and method of Christian ethics, particularly in relation to philosophical ethics; a consideration of its basic presuppositions in thought and life; exploration of the guiding principles

concerning Christian behavior; and suggestions regarding the relevance of these principles to selected moral situations in contemporary life. Professor Hazelton.

4. History of Christian Doctrine See Church History 3

[5. The Doctrine of Providence]

The history of this doctrine, with particular attention to medieval and modern contributions; an examination of some recent treatments of the theme in the light of current social issues and viewpoints; finally, an effort at comprehensive restatement with the aims of Christian teaching and preaching in mind. Student papers, discussion, and occasional lectures. Two hours, first semester. Professor Hazelton.

6. The Theological Philosophy of Augustine

A study will be made of the meaning and significance of the great doctrines of Christianity as expounded and defended by Augustine. Special emphasis will be placed on the doctrines of sin, grace, freedom, spiritual authority, the meaning of history, and the Church. Wide reading in the original writings will be required. Two hours, second semester, 1953-54. Professor Hazelton.

7. The Development of Existential Philosophy

Beginning with Søren Kierkegaard, the rise and development of the existentialist philosophy will be traced through the major figures of Martin Heidegger, Karl Jaspers, Jean-Paul Sartre, and Gabriel Marcel. Special attention will be given to the meaning of existentialism in the light of the present human crisis, and to the implications for Christian theology. Two hours, first semester, 1954-55. Professor Miller.

8. Apologetics

An exploration of the major points at issue between the Christian Gospel and its contemporary rivals. Practice in defending essential doctrines and in relating them directly to personal and social experience. For seniors only. Two hours, second semester. Professor Miller.

9. Contemporary Theological Problems

An introduction to some issues that arise today as Christian thinking explores the character of the contemporary world. Such topics as faith and technology, the Christian view of tragedy, and the fine arts in Christian perspective will be considered. Occasional lectures, with wide freedom in reading from present-day sources. Two hours, first semester, 1954-55. Professor Hazelton.

THE CHRISTIAN MINISTRY

1. Christian Leadership

This course orients students entering into the Christian ministry. Attention is given to the theory and practice of preaching, leadership of worship, education, and speech. Lectures, practicums in creative teaching and recreation, and field trips are included. A student steering committee works with the instructors to integrate classroom and field work experiences. Junior Class, three or four hours, first semester. Religious Education candidates enroll for the field work section only. Two hours. Professors Dabney, Guptill, and Linn; Mr. Pearson.

2. Christian Ministry

This course deals with the principles of preaching as they apply to sermon composition and delivery. Considerable attention is given to the conduct of public worship — practice in Bible reading and preaching. Junior Class, two hours, second semester. Professors Dabney and Linn, Mr. Pearson.

3. Workshop Courses

3a The Meaning and Conduct of Worship

A study of the underlying structure of worship as it is seen in the relationship of God and man, and its meaning in terms of redemption and fulfillment will be made. The development of the various symbolic differentiations of the great communions of faith will be traced. The devitalisation of worship will be considered, and attention given to the development of practical skill in planning and conducting the service of worship. Two hours, second semester, 1954-55. Professor Miller.

3b. Preaching

An advanced course on the outlining, writing, and delivery of sermons. The emphasis is on the opportunity to practice and develop the homiletical skills of the individual student. Senior Class, two hours, first semester. Mr. Pearson.

4. Pastoral Leadership in Parish and Pulpit

A study of the organization and administration of the local church; community, denominational, and interdenominational contacts; church polity; evangelism; ministerial ethics and practices; pastoral calling, weddings, funerals. A vocational examination is given. Middle or Senior Class, two hours, second semester. Professor Guptill.

4a. Practicum

Student Pastors only. One hour discussion each week on methods, meanings, and problems of church administration. One hour, first semester. Professors Dabney and Guptill.

4b. Presbyterian Polity

Required one semester of students preparing for the Presbyterian ministry. One hour. Mr. Knight.

5. General Seminar

The integration of Biblical, systematic and practical theology in the work of the minister. Required of Seniors. One hour, first semester. Professor Minear and others.

6. Faith and Its Expression

To enable the student to define and express his own faith (as in ordination papers); to discuss and defend it before other students, faculty and critical laymen (as in the case method in a medical school); and to present it persuasively to other individuals and in personal evangelism, in consecutive work with individuals and families. It will thus serve as a synthesis of theological and homiletical work. Fourth year, each semester. Professor Pemberton and others.

7. The Minister and His Vocation

To help each student find his special type and field of service. To encourage him to develop special aptitudes and independent projects. To give him help in correcting deficiencies, and to establish effective work schedules. Fourth Year, each semester. Professor Pemberton and others.

8. Speech

See Christian Ministry 1 and 2.

9. Speech

This course assumes a knowledge of speech theory. It places the chief emphasis, therefore, on practice — oral readings and short speeches. The approach is experimental, as the most effective method of speaking is sought for each person. Constructive evaluation by students and teacher of individual performances plays a vital part in advancing speech skill. Middle class, one hour, either semester. Professor Linn.

10. Sermon Composition

Each student prepares several sermon manuscripts. These manuscripts are carefully examined by the class and the instructor as to structure and language. The principles of good sermon composition are related to the sermons considered. Senior Class, one hour, first semester. Professor Linn.

These speech courses are required of students until competence has been demonstrated to the Committee on the Christian Ministry.

11. Practice Preaching

The preparation and delivery of sermons on assigned themes. Class discussion and private criticism. One or two hours, first and second semesters. Professor Dabney.

[12. The History of Preaching]
A biographical study of the art of preaching as illustrated in the life and work of such men as Chrysostom, Richard Baxter, Bossuet, John Bunyan, John Wesley, Frederick W. Robertson, Alexander Maclaren, Henry Ward Beecher, Phillips Brooks and certain outstanding contemporaries. Lectures and discussion. Assignments for special biographical study and sermon analysis. Two hours, second semester. Professor Dabney.

[13. The Preaching Values of the Old Testament]
The Old Testament will be considered historically to discover the modern use of its message and its value for preaching. Two hours, first semester.

[14. The Preaching Value of the New Testament]
The New Testament will be considered historically to discover the modern use of its message and its value for preaching. Two hours, first semester.

15. Church Music
This course includes the history of church music; training in Plain Song, Mediæval Chorus Music, Modern Church Music, Hymnody and Hymnology; practical study of service music; the organizing and conducting of choirs; the relationship between minister and organist. It provides the cultural and practical knowledge necessary for ministerial leadership in music and worship in the local church. A separate credit of one hour is given each semester to members of the Choir. One hour. Mr. Maclean.

16. Sermon Analysis
An analysis of 20th century sermons by such men as Fosdick, Sockman, Phillips, Brown, Sheen, and Buttrick. The analyses attempt to discover and illustrate the basic principles of adequate sermon composition. One hour, first and second semesters. Professor Linn.

17. Speech
This course is designed for students who would like to continue work on speech delivery during the semesters in which it is not required. The specific type of work will be largely determined by student interest and need. In general, the work will consist of oral Bible readings and short speeches. One hour, first and second semesters. Professor Linn.

18. Speech
A course for the student who would like to continue work on his sermon composition or to make a special study of a certain preacher, or of some aspect of preaching, or of some area of speech-making. Hours to be arranged. First and second semesters. Professor Linn.

CHRISTIAN SOCIOLOGY AND WORLD RELATIONS

I. Social Ethics

1. Social Ethics
A study of the relation of the Christian Faith to the responsibility of the Church in areas of social concern in history and in contemporary life. Theological and ethical principles from the Bible and historical theology will be examined and a theology for social ethics will be proposed. The ethic will be applied to certain areas of present-day social conflict. Junior Class, three hours, second semester. Professor Pemberton.

2. Church and Community
After a preliminary study of the sociological meaning of community, city, suburban, and rural communities will be examined with special emphasis upon the rural setting. Unique requirements for effective Christian service in each of these different situations will be examined. Senior Class, two hours, first semester. Professor Pemberton.

3. Christianity, Marxism, and Communism
Marxist-Leninism as a revolutionary theory and program, the Soviet experiment, and the emergence of world communism will be studied historically and critically. The significance of these forces and of present-day technological developments will be evaluated within a Christian philosophy of history. Two hours, second semester. Professor Pemberton.

4. Contemporary Social Tension
A study of the vocation of the minister in social tension, competition, conflict, and disorganization as seen in racism, housing, civil rights, alcoholism, poverty, political corruption and lobbyism, management vs. labor, militarism vs. pacifism. The importance of mass media for propaganda will be indicated. Two hours, first semester, 1954-55. Professor Pemberton.

5. The Church and Social Agencies
Opportunities for the pastor to co-operate with the many community agencies serving people will be investigated. This course will be conducted as a research seminar, following an introduction to modern community welfare services, with students spending considerable of the course time visiting agencies and preparing class reports. Two hours, any semester upon arrangement with six or more students. Professor Pemberton.

[6. The Problem of Communication]
An examination of factors which hinder or block communication between professional religious leaders and laymen. A somewhat technical study of communication from sociological, psychological, semantic, and logical approaches will provide the background from which to evaluate present-day efforts of the churches to reach modern man via theology and worship. Two hours, second semester. Professor Pemberton.

7. [Sociology of Religion]

This course will serve as an introduction to the newest of the social sciences and its relation to the field of religion. The significance of a common focus of sociology, anthropology, and psychology in the sphere of religion will be noted. The inadequacies of earlier positivistic interpretations of religion and important new developments in scientific approaches which recognize religion as constituting values intrinsic to culture will be analyzed. Islam, a primitive religion, and Christianity will be studied comparatively in terms of their sociological functions. Two hours, first semester. Professor Pemberton.

8. Social Structure in the United States

Based upon the work of M. Weber, T. Parsons, and others, this course will provide both a theoretical and practical framework for studying the organization and function of Protestantism, Romanism, and Judaism in the institutional life of this nation. Effort will be made to ascertain major social forces which affect the work of the churches. Two hours, second semester. Professor Pemberton.

9. Practicum in Social Research

Arranged for students who wish to do original research on a particular social phenomenon or problem in a local parish or community. No class work but regular individual conferences with the instructor. A final paper on the findings of the investigation will be written. Two hours, either semester. Professor Pemberton.

10. Working with Disturbed Children

This course is designed to combine a psychological, sociological and clinical approach to disturbed youth in the Newton community. After several weeks of seminar work on a theory of personality, each student will be assigned an individual or group of young people for counseling and therapy, entailing careful case records. The plan is worked in co-operation with social agencies, churches and the schools of Newton. Two hours, first semester. Professor Pemberton and Dr. Edward Landy, Counseling and Guidance Services, Newton School System.

II. Christian World Relations

1. The World Mission of the Christian Church

A study of the fundamental attitudes, objectives and methods of the Christian missionary enterprise, past and present. The relevance of Christian missions to cultural, political, social and economic forces and movements is investigated. Special attention is given to the relation between the old and the maturing younger churches. The problems and opportunities of the unfolding Universal Church are surveyed. Middle Class, two hours, second semester. Professor Gezork.

2. The Religions and Ethics of India, China, and Japan

Lectures will present surveys and Christian evaluations of Hinduism, Buddhism, Jainism, Sikhism and Parsiism in India; of Confucianism, Taoism, Mohism, Legalism, and Buddhism in China; and of Shintoism, Buddhism, and Confucianism in Japan; and will include some discussion of modern secular forces at work in those countries. The approach will be socio-histoiro-religious, and the aim will be to contribute something toward a better understanding of those peoples on the part of Christian workers. Students may choose to concentrate on one country or on one single religion and system of ethics in a term paper. Two hours, second semester, 1953-54. Mr. Mark.

PSYCHOLOGY AND COUNSELING

1. Clinical Pastoral Training

The purpose of this course is to provide an opportunity for a theological student or pastor to learn Pastoral Care through interpersonal relations in an appropriate center, such as a hospital, or other clinical situation, where an integrated program of theory and practice is individually supervised by a qualified Chaplain-Supervisor, with the collaboration of an interprofessional staff. Emphasis will be placed on a continuing concern for an integration of psychological, ethical and theological theory with practical understanding of the dynamics of personality and facility in interpersonal relations. The course will consist of ward calling, writing of clinical notes, lectures, seminars and a minimum of required reading. This course is open to graduate students only. Four hours, first semester. Professor Billinsky and associates.

2. Clinical Pastoral Training

See 1. This couse is required for all Seniors, Monday and Thursday from 8:30 A. M. to 4:30 P. M., and Wednesday from 4:00 to 6:00 P. M., second semester. Professor Billinsky and associates.

3. Psychology of Personality

This course is directed to the better understanding of individuals through the use of modern psychology. It will include case material, reviews of recent books, study of the methods of distinguished pastors and physicians, and conferences with individuals. Two hours, first semester. Professor Billinksy.

4. Pastoral Counseling

This course deals with professional methods of pastoral counseling with individuals. The course will attempt to cover the theoretical and developmental backgrounds of various methods of counseling. Tech-

niques of analyzing and evaluating individual and environmental factors will be studied. Intensive study will be made of recurring problems of special interest in pastoral counseling, and the relation of the minister to various agencies and other professional workers. Two hours, first semester. Professor Billinsky.

5. The Psychological Use of the Gospels

This course purports to use the incidents in our Lord's life, as well as his contacts with people, in such a way as shall attract parishioners to the Christian solution of their problems, and Christian redemption from their sense of lostness, death or sin. Two hours, first semester. Professor Billinsky.

6. Psychological Measurements in Counseling

The course deals with tests, measurements, rating scales, and in general, with the use of psychometrics in counseling. The availability, validity, reliability, and particularly limitations, of aptitude tests, prognosis tests, etc., will be discussed. The course will attempt to teach the students the techniques that will permit them to use test results in counseling and vocational advising to best effect and also to make the student intelligently critical of the use of such tests. Attention will be given to the study of actual case problems to illustrate methods of dealing with varied types of need. Three hours, second semester. Professor Billinsky.

7. Theory of Interpersonal Relations

This course will deal with the dynamics of the group process, with an exploration of the therapeutic opportunities in the group setting. This course will be limited to twelve students. Two hours, second semester. Dr. Leslie.

8. Youth Counseling

This course will deal with problems of young people in vocational and educational areas. The various techniques of counseling, psychological testing and case studies will be examined. Each student will have opportunity to participate in clinical demonstrations of counseling with young people. Two hours, second semester. Mr. Spencer.

9. Psychology of the Family

This course will deal primarily with the psychological and physical factors which form the dynamics of marriage. The approach will be that of a medical specialist, with emphasis on the Christian and psychological aspects of a successful marriage. Preference will be given to married students and their wives. Two hours, second semester. Professor Elia.

10. Directed Study in Psychology of Religion

This is open with the instructor's consent, to graduate students who are ready for constructive work in a special field, or for tutorial instruc-

tion, or individual research. Credit and hours to be arranged. Professor Billinsky.

SUMMER SCHOOL

11. Clinical Pastoral Training

This course will continue for twelve weeks, full time. During the first ten days the student works as an orderly, which introduces him quickly into large hospitals with their complicated routine, enables him to see the effect of various diseases upon many different patients, permits him to see at first hand the work of scientific medicine and its healing ministry, and helps him to build up his own poise and strengthen his spiritual discipline in the presence of suffering. Starting with the third week, calls are made by members of the group upon selected patients. The calls are carefully examined for purposes of discussion and to discover the strength and weakness of each student in his pastoral work. In addition there are lectures, clinics, ward rounds, and discussions which are conducted by members of the medical and administrative staffs. There are also daily seminars led by the Chaplain-Supervisors which deal with the psychology of religion, illnesses, personal problems, co-operation with other professional workers, and the whole art of pastoral work and personal counseling. Twelve hours credit. Professors Billinsky, Elia and associates. (See also page 40)

RELIGIOUS EDUCATION

1. Methods of Teaching

A workshop course offering techniques for teaching in church schools, vacation and weekday schools. Art, dramatics, choric speech and more are included. Designed for future pastors and directors. First semester. Mrs. Morton.

2. Theory of Religious Education

A study of viewpoints about learning, the development of persons, group experiences through religious education, and construction of theories of religious education. Individual and group reports are used according to the interests of the class and in order to develop a philosophy of religious education. Three hours, first semester. Professor Fallaw.

3a. Intern Teacher Training

Functional ability as a classroom teacher is the aim of supervised teacher-training offered in connection with selected public and private schools, and in coöperation with weekday schools of religion. Conferences are held with experienced classroom teachers under whom the

student takes Intern Teaching. Three to six hours, second semester. Professor Fallaw and others.

3b. Seminar: The Religious Development of Children

Students taking 3a also register for this seminar, which studies the relationship of classroom work in public and church schools. The developmental concept of child guidance is central. Home, school and church experiences are examined for their bearing on the growth of the individual child. The seminar is open to a limited number of students not taking Intern Teacher Training but desiring to use this course as the second of two required semesters in supervised Field Work. Two hours, second semester. Professor Fallaw.

4. Curriculum of Christian Education

A study and appraisal of selected curricula currently published. Experience in planning curricula for the local church and in writing courses of study. Subject matter for use in church schools, youth groups, week-day religious education, junior churches and vacation schools is considered. Two hours, second semester. Mrs. Morton.

5. Seminar in Worship

See Christian Ministry 3a.

6. Project Conference [Usually required of M.R.E. candidates, B.D. and S.T.M. students writing theses in the field of Religious Education.]

The candidate undertakes, with faculty approval, during the Senior year, a project connected with a church educational program, or a public school program with religious implications, or some other area of religious education. Theoretical and functional aspects are stressed in writing up the project, and an attempt is made by the student to demonstrate successful professional achievement. During the first semester the student meets with the instructor on a tutorial basis. A faculty committee reviews and evaluates the project before its acceptance. Two hours, each semester. Professor Fallaw.

[7. Religious Journalism]

This course is planned to develop material suitable for denominational and other religious publications. The student is expected to write articles, editorials and stories designed for particular audiences and age-levels. Poems, plays and radio scripts may be included. Editors and writers are interviewed. Two hours, second semester. Professor Fallaw.

8. Work with Youth

Consideration is given to the psychological, social and religious development of youth, through the college age. Objectives and methods

are studied for work with Junior and Senior High students in the church. Organization, curriculum and creative programs are appraised. Members of the class are encouraged to work in areas of their special religious work. Recommended for Juniors and Middlers. Two hours, first semester. Professor Fallaw.

9. Audio-Visual Workshop

Emphasis is placed upon the educational value and use of audio-visual methods. Students are given opportunity to become familiar with projection equipment and its operation, as well as with related resource materials. Evaluation is made of films, filmstrips and slides. Original individual and group work is done by the class. Two hours, second semester.

10. Psychology of Religion

See Psychology 2.

[11. How to Teach the Christian Idea of God]

A study of the growing idea of God in the Bible and in the growing minds of pupils. How to use the material of the Bible to help boys and girls to a clearer understanding of and personal acquaintance with God. Study of the ideas of God in childhood and youth. Practice work in outlining courses and constructing lessons. Two hours, first semester.

[12. How to Teach the Life of Jesus]

How to teach the story of Jesus to meet the needs of pupils at various levels of growth. An examination of curriculum material. A study of the use of art. Practice work in outlining courses and constructing lessons. Two hours, second semester.

[13. Introduction to the New Testament]

The New Testament books — their content and historical setting. The geography of Palestine and the Roman World. The history of New Testament times. This course is designed to give an understanding and appreciation of the New Testament for the teaching work of the church. Three hours, second semester.

14. Religion and Public Education

Current proposals are studied for improving education through religious teaching. Favorable and unfavorable factors are examined and the relation of Church and State is reviewed. Two hours, second semester. Professor Fallaw.

15. Psychological Measurement

See Psychology 6.

16. Youth Counseling

See Psychology 8.

17. Christianity in Higher Education

Trends in higher education are examined with particular attention to the place of the Christian Association worker, university pastor and college church pastor. Liberal and Christian Higher Education are studied for their bearing on the development of the undergraduate. Two hours, second semester, 1953-54. Professor Pemberton.

18. Christian Family Education

Examination is made of bases for Christian marriage, the problems of founding a home, making preparation for children, and establishing harmonious interpersonal relations within the family. Psychological and educational factors in successful marriage are emphasized, together with devotional literature for use in the home. Two hours, first semester. Professor Fallaw.

19. Church Education

The educational task in the local church, as carried forward by the pastor and director. The meaning and objectives of Christian education, the educational program, its organization and administration, comprise this study. Recommended for third year B.D. candidates and second year M.R.E. candidates. Two hours, second semester. Professor Fallaw.

SUPERVISED FIELD WORK

Field Work at Andover Newton consists of two phases: (1) In-Service Training during the first three years of study, and (2) a fourth Intern Year, when the student is doing full-time work in a local situation in close coöperation with the seminary faculty. The year spent in Internship is carefully planned with the student, representatives from the local church or institution, and faculty advisors working together closely.

In the choice of In-Service Training positions, the educational factor should outweigh the factor of economic income. Faculty advisors reserve the right to plan field work with the student. Students may exercise initiative in arranging their own field work positions, but plans must be cleared with the field work office.

The faculty is concerned that the student shall not take so heavy a load of In-Service Training that he finds it impossible to do justice to his academic training. The faculty, therefore, limits the Field Work of first year students to such positions as would require a maximum of Sunday and one afternoon and/or evening a week, although exceptions may be granted to this rule. Second and third year students may assume somewhat heavier field work assignments, but in each case plans must be approved by the Director of Field Work.

While most students elect part time field work in churches as a means of financing themselves,

A. All candidates for the B.D. degree are required to complete at least two semesters of creditable supervised In-Service Training.

This requirement shall be fulfilled as follows:

1. The first such semester shall ordinarily be the first semester of the Junior Year. A student who, during this semester, does satisfactory work in an approved Field Work placement and successfully completes Christian Ministry 1 will receive credit for the semester towards his Field Work requirement.

2. The requirement for the second semester of creditable In-Service-Training may be satisfied in any of the following ways:

   a. If the student is the Pastor of a church he may elect to take Christian Ministry 4a in the first semester of his Middle or Senior year. Field Work credit will be given for successful completion of such projects as the instructor of that course shall require.

   b. If the student is in an approved young people's work position he may fulfill this requirement by taking Religious Education 8 and completing such projects on the job as shall be required by the instructor of that course.

   c. The requirement may be fulfilled by successfully completing Religious Education 3a or Religious Education 6.

   d. If it is impossible for the student to complete the requirement in any of the above ways a special program may be worked out in conference with the Field Work Director. This alternative plan must be approved by the Field Work Committee of the Faculty.

B. All candidates for the M.R.E. degree are expected to complete one or more semesters of creditable In-Service Training, in addition to Intern Teacher Training during the fourth semester of the two-year course.

Students who have remunerative employment in religious work whether or not they are doing it to complete the two semester requirement shall complete such reports, contracts, etc., as shall be required by the Field Work Office, and all such positions must be approved by the Field Work Director.

The following points constitute the program by which the Field Work Director and other faculty members provide guidance and supervision for In-Service Training:

(1) The student fills out an application form for field work before entering the School, providing information regarding his interest, experience, and needs.

(2) Personal conferences are held between the student and his Field Work Advisor (the Director of Field Work or some other faculty member).

(3) Field Work Advisors visit the student in his local field. The following week the student arranges a conference with the visitor.

(4) Group conferences are held with ministers employing students in In-Service Training or Internship.

(5) Students are asked to make periodic reports on their Field Work to help guide the work of the School and the local church in their joint responsibility in theological education.

(6) Ministers are asked to make periodic reports on the field work of students working with them.

INTERN YEAR

This is a year of Internship wherein each student follows a program designed to integrate his academic and practical experience. Academically, a student receives credit for two courses: Faith and Its Expression (Christian Ministry 6), The Minister and His Vocation (Christian Ministry 7), and writes a thesis. The applied work is done in varied types of positions, arranged in accordance with the interests of the student and with the approval of the faculty. The division of time requires the student to attend the two classes one day every two weeks. Every Intern student arranges to have a Local Advisor for occasional conferences during his Internship.

When a church desires that its Intern pastor be ordained (and where state laws require that pastors be ordained before performing marriage), the faculty may assent to ordination at the end of the student's third year in seminary. The student must work out these plans with the Dean and Director of Field Work.

This Intern year provides an opportunity for each student to synthesize his entire seminary training with a particular job responsibility, to test his message and program in real situations, to carry out creative experiments in churchmanship, to evaluate his work with the assistance of faculty members and local leaders, and to complete preparations for his ultimate ministry.

SUMMER SCHOOL CLINICAL TRAINING

For some years there has been an increased recognition by the clergy of the need for supervised clinical work. In 1925, Anton T. Boisen began his work at the Worcester State Hospital in Massachusetts which was to explore the clinical field. In 1930, Dr. Richard C. Cabot arranged for Rev. Austin P. Guiles to provide clinical work for theological students and pastors at the Massachusetts General Hospital in Boston. This was then taken up by Rev. Russell L. Dicks, as Chaplain of the Massachusetts General Hospital, and led to the development of clinical pastoral work in the general hospital. This lends itself to the kind of training that sharpens the interest and develops the skill of the minister who desires to be prepared to serve his people as pastor.

Because of the great need for further training on the part of the pastor we are offering these courses. Here the pastor is in intimate contact with the hospital chaplain, the physician, the nurse, and the social worker, serving as a trained person with other skilled and disciplined persons. Here he has opportunity to study and minister to people suffering fear, remorse and loneliness, problems with which he will deal throughout his pastoral ministry.

Academic credit of six semester hours is allowed for each session through Andover Newton Theological School. Students working for credit must register and be students or graduates of accredited theological schools. Dormitory accommodations are available at the Andover Newton Theological School, which is thirty minutes from the Hospital by motor bus. Board may be secured at the School. Each student will pay for his board and dormitory accommodations. A limited number of scholarships may be secured through the Pastors' Aid Fund at Andover Newton Theological School. Provisions can be made for taking the course under V. A. benefits.

The course is for theological students and graduate ministers. Preference is given to clergy with two or more years of pastoral experience. The group will be limited in enrollment. Write to: Department of Psychology, Andover Newton Theological School, Newton Centre 59, Massachusetts.

FOUNDATION LECTURESHIPS

Endowed Lectureships have been established in both Andover and Newton for the purpose of bringing scholars to the School to supplement the regular courses of instruction. Lectures on these foundations are announced in advance and are open to the public.

Andover Lectureships

The Hyde Lectureship

Established in 1866 by Henry Hazen Hyde of Boston. The purpose of these lectures is to stimulate greater interest and knowledge in foreign missions.

The Southworth Lectureship

Established in 1866 by Edward Southworth of West Springfield and Wells Southworth of New Haven, Connecticut. This foundation provides lectures upon various aspects of Congregational Polity.

The Hewett Lectureship

Established in 1921 by Professor Waterman T. Hewett, Ph.D., of Cornell University. Under the terms of this trust the lectures shall discuss (1) The truths of Christianity as shown in revelation, reason and in history; (2) The value and authority of the Holy Scriptures and the influence of the church in the world, especially through Christian missions; and (3) The results of fresh discoveries as bearing upon Christian truths. The lectures are delivered annually, biennially, or triennially, as the Trustees of the fund may appoint, at Andover Newton, the Episcopal Theological School in Cambridge, and Union Theological Seminary in New York City.

Newton Lectureships

The Stephen Greene Lectureship

Established in 1917 by Mrs. Natalia L. Greene and her sons, Edwin, Harold, Everett, and Hartwell Greene, in memory of Stephen Greene, President of the Board of Trustees. The income of the Fund is to be used "to secure from time to time the services of scholars prepared to deliver lectures on important subjects related to Christianity in recent history."

The Duncan Lectureship

Established in 1918 by Mrs. Margaret Duncan Phillips and Mrs. Samuel W. Duncan and her son, in memory of Hon. James H. Duncan, LL.D., trustee from 1840 to 1869, and Rev. Samuel W. Duncan, D.D.,

Class of 1864. This lectureship brings to the School from time to time prominent authorities in the field of comparative religion and in the Christian missionary enterprise.

THE JOHN M. ENGLISH LECTURESHIP

Established by the Alumni of Newton in honor of John Mahan English, D.D., Professor in Newton from 1882 to 1927. Its purpose is to strengthen interest in homiletics by bringing to the School eminent preachers and successful ministers. The lecturers on the Foundation are expected in addition to their public addresses to be available for consultation with the students.

LOCATION AND EQUIPMENT

Andover Newton occupies a campus of more than forty acres in Newton Centre, a residential suburb seven miles from Boston. The site was purchased by The Newton Theological Institution in 1826 and has been used since then for theological education. At the time of the affiliation of Andover and Newton in 1931, the Newton campus was selected as the location for the joint school. Frequent bus and train service connect the School with the centre of Boston, so that while the campus is sufficiently removed from the distractions of urban life, at the same time its advantages are easily accessible.

Beginning with the erection of Farwell Hall in 1827, buildings have been added to the campus until they now number thirteen. All of them are in close proximity to one another and are modern and comfortable. The older structures have been renovated in recent years.

FARWELL HALL — (Erected in 1827) — named for Hon. Levi Farwell, one of the founders of The Newton Theological Institution and its first treasurer, was for many years used as a Library and dormitory. Subsequently it was considerably enlarged and later refitted with twenty-four dormitory suites of three rooms each. Ordinarily two men have been assigned to each suite, but during the housing shortage approximately twelve of them are available as non-housekeeping apartments for married students.

COLBY HALL — (Erected in 1866) — given by Gardner Colby, a trustee and liberal benefactor of Newton, provides classrooms. Attached to it is the Chapel, the centre of the campus life.

STURTEVANT HALL — (Erected in 1873) — takes its name from Benjamin F. Sturtevant, a Boston manufacturer and engineer, by whose generosity its erection was largely made possible. The first floor

is given over to accommodations for the student refectory, while the upper three floors provide single dormitory rooms for men.

BURGESS GYMNASIUM — (Erected about 1880) — provides space for basketball, handball courts, and showers.

HILLS LIBRARY — (Erected in 1895) — named for its principal donor, Mrs. Susan Hills of Framingham, houses the Andover Newton Theological Library. The Library consists of about 70,000 volumes and nearly 10,000 pamphlets. It is primarily a working collection for undergraduates and is well equipped in the several departments of theological study. More than one hundred periodicals are currently received, not including continuations and publications of learned societies. More than one thousand volumes are annually accessioned.

In addition there are the following special collections: the Music Collection of about 600 hymnals and nearly 100 sets of anthems available for loan to churches served by students and alumni; the Bible Collection of nearly 1,000 volumes in the vernacular, deposited by The American Board of Commissioners for Foreign Missions; and the Library of the Backus Historical Society comprising nearly 5,000 pamphlets, many manuscripts and church records relating to New England Baptist history.

CHASE HOUSE — (Acquired about 1920) — is a private residence refitted for the use of women students. It has provisions for about twenty occupants.

HERRICK HOUSE — (Erected in 1932) — named for Everett C. Herrick, President Emeritus of the School, provides eighteen apartments for faculty members and married students.

THE ADMINISTRATION BUILDING — (Erected in 1937) — is the administrative centre of the School with offices for the President, Dean, Registrar, Bursar, Field Work Director, Director of Public Relations, and several faculty members. On the second floor there is the Pastoral Psychology Library of about 2,000 volumes with ample space for study and research. The basement is given over to the Historical Missionary Museum, which was assembled in 1940 from the collections of Andover and Newton together with those of The American Board of Commissioners for Foreign Missions.

NOYES HALL — (Erected in 1937) — named in memory of Rev. Charles L. Noyes, D.D., former president of the Trustees of Andover Theological Seminary, provides a large auditorium for public convocations, while in the basement there is space for an informal lounge, post office, bookstore and speech room.

ANDOVER HALL in Cambridge — (Erected by Andover Theological Seminary in 1911) — is now owned by Harvard University, but the Andover-Harvard Theological Library remains in its south wing.

This Library represents the combined collections of Andover Theological Seminary (72,385 volumes) and Harvard Divinity School (74,921 volumes). The joint library comprises 147,306 volumes and 54,063 pamphlets and is catalogued also as part of the University Library. Students in Andover Newton have access to the Andover-Harvard Theological Library and under special arrangement to all departments of the University Library.

Besides these principal buildings, the School provides dwellings within the precincts of the campus for the President, Dean, Custodian and five faculty families.

ACADEMIC REGULATIONS

Admission of Students

The basic, presupposed condition of admission to a theological school is a religious experience on the part of the candidate and consecration to the Christian ideals of character and service. Further, he has a settled purpose to devote himself to some definite Christian ministry and possesses the personal qualifications necessary for such a life work.

It is needful for him also to have the requisite educational preparation. Andover Newton is on the list of accredited seminaries which maintain the standards set by the American Association of Theological Schools. Courses of study are planned for those who are graduates of colleges of recognized standing. If a student is deficient in any study that is fundamental to the profitable pursuit of a theological course the Faculty may require him to undertake certain supplementary studies. Exceptional cases will be judged on their merits by the Faculty. It is highly desirable that prospective students arrange their programs in college to include the following courses, recommended as a basic minimum by the American Association of Theological Schools.

Fields	*Semesters*	*Sem. hours*
English Composition and literature	4	8–12
Philosophy At least two of the following: Introduction to philosophy History of philosophy Ethics Logic	2	4 – 6
Bible or Religion	2	4 – 6
History	2	4 – 6
Psychology	1	2 – 3
A foreign language At least one of the following: Latin Greek Hebrew French German	4	12–16
Natural sciences Physical or biological	2	4 – 6
Social sciences At least two of the following: Economics Sociology Government or political science Social psychology Education	2	4 – 6

The Faculty would emphasize the desirability of an acquaintance with Hebrew and Greek as a basis for Biblical study. They are not

requisite to the Bachelor of Divinity degree, but they are an important part of the normal preparation of the thoroughly equipped pastor.

Students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course. Such students must produce testimonials of their good standing and regular dismissal before they can be received.

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as resident graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research under the direction of the Faculty.

Opportunities for Women

Women are welcomed as candidates for all degrees. They are encouraged especially to pursue studies in the field of Christian education to help meet the increasing demand from the churches for trained assistants and directors and teachers in week-day schools of religion. All these fields now afford unprecedented opportunities for both men and women. The seminary is prepared to equip men and women to qualify as teachers in the week-day schools of religion, which are showing a gradual and steady growth throughout the country. Persons expecting to enter the week-day field in Massachusetts and in states with comparable standards should have training for and experience in public school teaching in addition to their seminary work.

University Privileges

By an agreement with Harvard University, graduate students in the Andover Newton Theological School and students in the Senior Class, who are already Bachelors of Arts and have attained an average grade of not less than eighty-five per cent during the preceding year in the School, may take, without charge, a maximum of two courses in Harvard Divinity School as part of their year's work in the Andover Newton Theological School.

Similarly by special arrangement students in Andover Newton may take certain courses in Boston University School of Theology and the Episcopal Theological School in Cambridge.

Degrees

I. The degree *Bachelor of Divinity* (B.D.) is conferred by the Trustees, upon recommendation of the Faculty, on the following conditions:

(1) Graduation from a college recognized by the proper accrediting associations.

(2) Satisfactory completion of the theological course herein described.

A student who has an average grade of *A* for the entire course will receive the degree Bachelor of Divinity, *cum laude*.

Candidates must complete all scholastic requirements up to the last semester of the course not later than the first day of that semester.

A thesis demonstrating competence in some area of theological study must be approved by the thesis committee of the faculty, and two copies deposited in approved and final typewritten form, conforming to specifications obtainable from the Library, in the office of the Registrar by April 23. (For other thesis dates consult the Calendar, page 5).

II. The degree *Master of Religious Education* (M.R.E.) is conferred by the Trustees, upon recommendation of the Faculty, under the same conditions as those mentioned above, with the exception that the course of study for this degree is normally two years in length.

III. The degree *Master of Sacred Theology* (S.T.M.) is conferred by the Trustees, upon the recommendation of the Faculty, on the following conditions:

(1) Graduation from a college recognized by the proper accrediting associations.

(2) The degree of Bachelor of Divinity earned with distinction in this School or in another seminary accredited by the American Association of Theological Schools.

(3) At least one year spent in advanced resident study in this School. Candidates are expected to attend classes a minimum of ten hours a week for each of two semesters and to complete an equivalent of five hours of reading under faculty direction each of two semesters in the fields of their specialization.

(4) Concentration and research in the fields of the Bible, Church History, Theology, Philosophy of Religion, Pastoral Psychology, or Social Ethics, with a working knowledge of one language other than English. Knowledge of Greek or Hebrew is required of those studying in Biblical fields; Latin, French, or German is required of those who concentrate in other fields.

(5) A thesis on a topic approved not later than October 15, submitted for examination by April 23, and defended before a committee

of the Faculty prior to May 7. This examination will cover the literature of the thesis. Two typewritten copies are to be left with the Registrar, conforming to specifications obtainable in the Library.

SELF-SUPPORT AND STUDENT AID

The Policy of the School

Andover Newton strives to administer itself as an intimate Christian community. To this end student aid is awarded with the needs of the students uppermost in consideration. So successful is this policy that provided the student and his wife (if he is married) are in good health and willing to work, it is nearly always possible for them to earn their way without undue sacrifice of study time. Financial problems are worked out on an individual basis in a sympathetic and equitable manner. Prospective students are invited to correspond with the Field Work Department about their financial plans and needs.

The Andover and Newton Junior Scholarships

These scholarships of various amounts may be awarded to candidates for admission to the School who have received a Bachelor's degree prior to September 1, 1954, and who best fulfill the following qualifications:

Intellectual capacity and superior academic standing in college.
Personal interest in the Christian religion and its contribution to contemporary life.
Qualities of character which give promise of effective religious leadership.
Evidence of financial need.

Applications for scholarships should be submitted to the Registrar by May 1, 1954, accompanied by the following credentials:

(1) An official transcript of college credits to date; (2) Letters of reference to be sent directly by two college faculty members under whom he has recently studied; (3) A letter of reference to be sent directly by an adviser who is in personal touch with the applicant's present religious life and purpose; (4) A small photograph; (5) A letter from the applicant which shall include the following items of information: place and date of birth, home address, marital status; church membership and religious activities; academic training and college honors; extra-curricular interests and aptitudes; educational and vocational plans; and a statement of financial resources and obligations.

Remunerative Religious Field Work

Through the department of Supervised Field Work, the School endeavors to help secure for its students practical experience as part-time pastors, assistant pastors, directors of religious education, leaders in youth work, teachers in church schools, and workers in clubs, social agencies, etc. These positions are financially remunerative in varying degree. See Supervised Field Work, pages 37ff.

Seminary Employment

A number of opportunities are available for campus employment. These include secretarial work in the offices of administration, library

assistants, employment in the Student Boarding Club, and other work in connection with the operation of the School. These assignments are made according to the need of the student and his ability to meet the various requirements involved.

Honor Scholarships

Endowed Scholarship Funds.

These scholarships are awarded by the Scholarship Committee of the faculty to superior students on the basis of high academic achievement.

The Read Scholarship

Established in 1845 by James H. Read of Providence, R. I.

The Hitchcock Scholarships

Established in 1860 by Samuel Austin Hitchcock of Brimfield. These scholarships are available "preferably to students in the Middle and Senior Classes."

The Allen Scholarships

Established in 1861 by Mrs. Harriet J. Allen of Boston.

The Taylor Memorial Fund

Established in 1869 by Rev. John Lord Taylor, D.D., President of the Andover Faculty, in memory of his wife, Caroline Phelps Taylor.

The Colby Scholarships

Established in 1884 by Gardner Colby of Newton Centre.

The Flint Scholarships

Established in 1899 and 1902 by Harriet N. Flint of Wakefield.

The Haskell Scholarships

Established in 1910 by Col. Edward H. Haskell of Newton Centre. These scholarships are founded in honor of Samuel F. Smith and his son, Daniel A. W. Smith; Adoniram Judson and his son, Edward Judson; Adoniram J. Gordon; Galusha Anderson; and John M. English.

The John M. Chick Scholarships

Established in 1902 and 1929 by Isaac W. Chick in memory of his father, Rev. John M. Chick.

The Isaac W. Chick Scholarships

Established in 1930 by Isaac W. Chick of Boston.

The Liebman Scholarships

Established in 1946 by Mr. and Mrs. Joseph F. Ford of Boston in honor of Rabbi Joshua Loth Liebman, D.H.L.

The Susan A. Dodge Scholarships

Established in 1947 under the provisions of the will of Miss Susan A. Dodge of Beverly.

Annual Scholarship Funds

The Heath Scholarship

Established by Dr. Louise Robinson Heath, Dean of Keuka College, in memory of her father, Rev. Hugh A. Heath, D.D., Trustee of Newton, 1922-42, and Chairman of Newton Board of Trustees, 1935-42, and of her mother, Flora N. Heath. This scholarship will be awarded each year to some young woman who qualifies for study in Andover Newton in preparation for full-time Christian service. Each recipient will be chosen by the President of Andover Newton in collaboration with Dean Heath.

The MacDonald Scholarship

An annual scholarship established by Mrs. Robert MacDonald, Mr. J. N. MacDonald, and Friends in Worcester in memory of Rev. Robert MacDonald, D.D., a graduate of Newton, 1885.

The Noyes Scholarship

Established by Miss Edith M. Fox of Arlington in memory of Rev. Charles L. Noyes, D.D., President of the Andover Board of Trustees.

GENERAL SCHOLARSHIPS

Endowed funds dating from 1821 provide scholarship awards to candidates for degrees who achieve high academic standing. Any student to be eligible for a general scholarship must file an application stating that need is one of the factors in such application.

NORTHERN BAPTIST EDUCATION SOCIETY FUNDS

The Northern Baptist Education Society was established in 1791 as the Baptist Education Fund to aid young men preparing for the Baptist ministry. In 1818 it was incorporated as the Massachusetts Baptist Education Society and reincorporated in 1885 as the Northern Baptist Education Society. From the invested funds of the Society which amount to $125,000 and from current gifts, the Society makes appropriations to "worthy young men and women, having the approval of the churches of which they are members, to acquire preparation for efficient service in the Christian ministry or other recognized religious activities of the Baptist denomination at home or abroad."

Students in Newton share in the distribution of these funds when accepted by the Board of Managers of the Society.

FELLOWSHIPS

The Turner Fellowship

Established in 1905 by J. Spencer Turner of New York City for the support of a graduate student approved by the Faculty. The stipend is available for study in American or foreign institutions and is granted to men of high scholarship and exceptional promise to assist them in pursuing research under the direction of the Faculty. Applications for this fellowship should be submitted to the President by March 15 of the year that the grant is sought.

The Page Fellowship

Established by the Andover Trustees in honor of Frederick Harlan Page, D.D., President of the Board. The stipend is awarded by the Trustees upon recommendation of the Faculty and upon conditions similar to those governing the Turner Fellowship. Application should be made to the President of the School by March 15 of the year that the grant is sought.

EXPENSES

Tuition Fees

Candidates for the degree of B.D.

Annual tuition for a full-time course of study, payable in two semester installments of $100 each, but not to exceed a total tuition charge of $600 for the B.D. degree $200.00

Candidates for the degree of M.R.E.

Annual tuition for a full-time course of study, payable in two semester installments of $100 each, but not to exceed a total charge of $400 for the M.R.E. degree 200.00

Candidates for the degree of S.T.M.

Total tuition payable in two installments of $125 each at the beginning of the first two semesters of study 250.00

Students accepted for special study

Tuition for each credit unit per semester 10.00

Charges for each semester are payable in advance.

Fees for Degrees

Bachelor of Divinity (B.D.)	$ 10.00
Master of Religious Education (M.R.E.)	10.00
Master of Sacred Theology (S.T.M.)	15.00

Other Fees

For the privilege of late registration	$ 3.00
Student Association dues, per year	5.00

Dormitory Charges

Men Students

Room in Sturtevant Hall, for the school year	$100.00
Room in Farwell Hall, for the school year	112.50

Women Students

Room in Chase House, for the school year	100.00

Married Students

Suite of three rooms for married students in Farwell Hall, for the school year	225.00
Student apartment in Herrick House, for the school year . . .	360.00

All dormitory rooms or apartments are equipped with necessary furniture. Students will provide their own linens, blankets and towels. Herrick House residents will also provide their own dishes, silver and cooking equipment.

School Dining Room Charges

Board in the School Dining Room approximately $375.00

All students living on the campus, except those in Herrick House, are expected to take their meals in the dining room.

DEGREES

On Commencement Day, May 18, 1953, degrees were conferred as follows:

Bachelor of Divinity

Louis Ralph Beckwith
Charles Philip Blakney
Alfred Bloom
Jarle Brørs
Percy Allen Carter, Jr.
*William Fulton Connor
Virginia Jean Fordham
*John Herbert Giltner
Paul Ray Gleason, Jr.
Orice Franklin Gracey
Albert Cartwright Grady
George Arthur Hodgkins
William Ferguson Hollis, Jr.
John Wesley Hosmer
Norma Jean Hussong
Norman Clair Jimerson
*Leander Earl Keck
Finley Morris Keech
Leonard John Kovar
Lewis Hiram Kreuzer
Daniel Leavitt
*James Louis Martyn
Richard Ernest Matera
John Holland Maughan
Paul Carleton Mills
Joseph Edward O'Donnell, Jr.
Ralph Russell Peery
Oscar George Phillips
John Charles Preston
Clifford Reed Saunders
*Horace Seldon
Raymond Sikkel
George Hopkins Sinclair, Jr.
Carl Stig Svärd
Stephen Robert Tucker
David Glenn Walker
John Russell Wood, Jr.

Master of Religious Education

Ellen Cober Hepfer
Lillian Elizabeth Pierce
Elizabeth Louise Plays
Mary Ann Preston

Master of Sacred Theology

Alfred Bloom
William Fulton Connor
Dale Landis Kohr
Elmer Laursen
Paul Vernon Malicote
Yoichi Nagasaka
Carl Stig Svärd

* Cum laude

GRADUATE STUDENTS

Name	*College*	*Home Address*	*School Address*
Glenn Paul Anderson	B.A. *(University of California)* 1947 *(North Park Theological Seminary)* 1951	*Malden*	Malden
Jackson Arthur McChesney	B.A. *(Gordon College)* 1948 B.D. *(The Theological Seminary of the Reformed Episcopal Church)* 1948	*Odessa, Delaware*	Malden
Arthur Harris Melanson	B.A. *(Gordon College)* 1942, B.D. *(ibid.)* 1945	*Milford*	Milford
Ronald Harding Noble	B.A. *(Acadia University)* 1940 B.D. *(The Newton Theological Institution)* 1948	*Woodstock, New Brunswick*	West Acton
Edwin Earl Ostroot	B.A. *(University of Idaho)* 1933 C.T. *(Luther Theological Seminary)* 1937	*Minot, North Dakota*	12 Putnam Street
Leicester Rupert Potter, Jr.	B.A. *(Tufts College)* 1939 A.M. *(Boston University)* 1942, S.T.B. *(ibid.)* 1944	*Dorchester*	Dorchester
Cyril Devadasa Ellawela Premawardhana	B.D. *(Serampore College)* 1938	*Nugegoda, Ceylon*	Sturtevant Hall
Robert Latham Weaver	B.A. *(Lafayette College)* 1934 B.D. *(The Newton Theological Institution)* 1937	*Milton*	Milton
Arthur Luther Whitaker	B.A. *(Gordon College)* 1949 S.T.B. *(Harvard University)* 1952	*Haverhill*	Haverhill

INTERNS

Class of 1954

Percel Odel Alston	B.A. *(Virginia Union University)* 1950	*New York, New York*	Farwell Hall
Norman Lee Armstrong	B.A. *(Kalamazoo College)* 1950	*Kalamazoo, Michigan*	Bradford, New Hampshire
Richard Porter Armstrong	B.A. *(University of New Hampshire)* 1952	*Lebanon, Connecticut*	Tunbridge, Vermont
Walter Callen Bishop	B.A. *(Linfield College)* 1950	*Las Vegas, Nevada*	83 Athelstone Road
Richard Reese Broholm	B.A. *(Kalamazoo College)* 1950	*Detroit, Michigan*	Shrewsbury
Henry Curtis Brooks	B.A. *(Storer College)* 1950	*Alexandria, Virginia*	Sturtevant Hall
William Brimson Bryant	B.A. *(Columbia University)* 1950	*Manhasset, New York*	Lawrence, Kansas

David Atwood Choate — *Waterville, Maine* — Superior, Wyoming
B.A. *(Colby College)* 1948
(Boston University School of Law)

Jack Clark — *Barbourville, Kentucky* — 152 Herrick Road
B.A. *(Morehouse College)* 1950

Winston Emery Clark — *Augusta, Maine* — Standish, Maine
B.A. *(Colby College)* 1950

Robert Merrill Cross — *Kenosha, Wisconsin* — Antrim, New Hampshire
B.A. *(Kalamazoo College)* 1950

Joseph Deane — *Limerick, Maine* — Limerick, Maine
B.A. *(Gordon College)* 1946

Vincent de Gregoris — *Philadelphia, Pennsylvania* — Farwell Hall
B.A. *(Eastern Baptist Theological Seminary)* 1952, B.Th. *(ibid.)* 1952

Donald Llewellyn Ellis — *Crawfordsville, Indiana* — Methuen
(Purdue University)
B.S. *(Case Institute of Technology)* 1946
(Butler University)

Ira Gordon Ferguson — *Sturbridge* — Sturbridge
B.A. *(Ottawa University)* 1951

Stephen Edwin Fletcher — *Granville, Ohio* — Jamaica Plain
B.A. *(Denison University)* 1950

Gordon Claude Goodfellow — *Rockland* — Cohasset
B.A. *(Boston University)* 1950

Robert William Gray — *Rochester, New Hampshire* — Everett
B.A. *(Gordon College)* 1950
(Gordon Divinity School)

Richard Earl Harris — *Dorchester* — Springfield
B.A. *(Boston University)* 1950

Donald Walker Henderson — *Medford* — North Windham, Maine
B.A. *(Bowdoin College)* 1950

John Maginnis Hepfer, Jr. — *Winchester, Virginia* — Beverly
B.S. *(Pennsylvania State College)* 1950

William Joseph Hillman — *Chicago, Illinois* — Chicago, Illinois
B.A. *(Beloit College)* 1950

Richard Gould Hinds — *Dover-Foxcroft, Maine* — Chatham
B.S. *(University of Maine)* 1950

Charles William Hobbs — *Lynn* — Lynn
B.A. *(Gordon College)* 1950
(Gordon Divinity School)

Tjaard Georg Hommes — *Sparrenlaan, Holland* — Fryeburg, Maine
(Leyden University) 1952

Larry Huntley — *Hanover, New Hampshire*
B.A. *(Dartmouth College)* 1950 — West Franklin, New Hampshire

Floyd Irving LaBombard — *North Adams* — Norwich, Connecticut
B.A. *(Alderson-Broaddus College)* 1949

Joseph Steele Larrimore — *Daytona Beach, Florida* — Somerville
B.A. *(Wake Forest College)* 1950

Gilbert Harry McCurdy — *Jeanette, Pennsylvania* — Providence, Rhode Island
(Eastern Baptist Theological Seminary — College Division)
B.A. *(Allegheny College)* 1950

William Dean Mitchell — *Detroit, Michigan* — South Portland, Maine
B.A. *(Yankton College)* 1950

Walter Eugene Motter — *Dayton, Ohio* — 278 Melrose Street
B.A. *(Denison University)* 1950

Wilmont James Murray — *Belmont* — Youngstown, Ohio
B.A. *(Tufts College)* 1950

Robert James Ripley — *Milton* — Sturtevant Hall
B.A. *(Beloit College)* 1950
(University of New Hampshire)

Taylor Eugene Roth — *Milwaukee, Wisconsin* — North Grafton
(University of Wisconsin)
B.A. *(Denison University)* 1950

James Lancaster Selmser — *Yankton, South Dakota* — Dupree, South Dakota
(South Dakota School of Mines and Technology)
B.A. *(Yankton College)* 1950

Edward Stephen Setchko — *Yonkers, New York* — 1301 Centre Street
B.S. *(Union College)* 1948

Carl Milburn Sharpe — *Newton, North Carolina* — 152 Herrick Road
B.A. *(Wake Forest College)* 1950

Philip Avery Shearman — *Waterville, Maine* — Malden
B.A. *(Colby College)* 1950

Charles Lynn Smith, Jr. — *Eliot, Maine* — Haverhill
B.A. *(Colby College)* 1950
(Gordon Divinity School)

Hugh Smith — *Leivasy, West Virginia* — Medfield
B.A. *(Alderson-Broaddus College)* 1949

Heinrich Suld — *Stockholm, Sweden* — Sturtevant Hall
(Bethel Seminary, Stockholm, Sweden) 1949

Donald Edward Tatro — *Groveland* — Groveland
B.A. *(Gordon College)* 1948 *(Gordon Divinity School)*
M.A. *(Boston University)* 1950

Robert Dean Vancil — *Sparta, Illinois* — Reading
B.A. *(Shurtleff College)* 1950

Leslie Russell Wadsworth — *Saugus* — Charlton
B.A. *(Boston University)* 1950

Eugene Stewart Watson — *Tilton, New Hampshire*
B.A. *(University of New Hampshire)* 1949 — Madison, New Hampshire

SENIOR CLASS

Class of 1955

Bernard Daniel Alderman — *Magnolia* — Sturtevant Hall
B.A. *(Colby College)* 1951

Ebbe Raymond Arvidson — *East Lempster, New Hampshire* — Sturtevant Hall
B.A. *(Gordon College)* 1950
(Gordon Divinity School)

James Robert Belt, Jr. — *Kansas City, Missouri* — 22 Ridge Avenue
B.A. *(Missouri Valley College)* 1950
(Princeton Theological Seminary)

John Daniel Blythe — *Atchison, Kansas* — 152 Herrick Road
B.A. *(Ottawa University)* 1951

Samuel Gilman Brown — *Lexington* — Farwell Hall
B.A. *(Colby College)* 1951

Paul Harrison Burditt — *Stoneham* — Melrose
B.A. *(Boston University)* 1951

Edward Charles Cell — *Merrimac* — Lowell
B.A. *(Boston University)* 1951

William Allen Chace, Jr. — *New Bedford* — 148 Herrick Road
B.A. *(Northland College)* 1951

John Edgar Chisholm — *Somerville* — Somerville
B.A. *(Gordon College)* 1950
(Gordon Divinity School)

Edward Warren Clarke — *Summitville, Indiana* — Sturtevant Hall
B.A. *(Franklin College)* 1950

David Alan Coleman — *Pittsfield* — Ashby
B.A. *(Hope College)* 1950

William Brotherton Davis — *Bolton* — West Newbury
B.A. *(Wesleyan University)* 1950

William Skelton George — *Augusta, Georgia* — South Hanson
B.A. *(Mercer University)* 1950

John Richard Hall — *Green River, Wyoming* — Somerset
B.A. *(Yankton College)* 1951, B.Th. *(ibid.)* 1952

Calvin Hay — *Dorchester* — Sturtevant Hall
(Defiance College)
B.A. *(University of New Hampshire)* 1951

John William Hayward — *Huntington, West Virginia* — Farwell Hall
B.A. *(Marshall College)* 1951

Thomas Richard Herbert — *Webster, New Hampshire* — Sturtevant Hall
B.A. *(Catawba College)* 1951

Henry Richard Hoblin — *Tuckahoe, New York*
(Massachusetts Institute of Technology) — Kensington, New Hampshire
B.A. *(Boston University)* 1951

William Osborne Hoover, Jr. — *Garrettsville, Ohio* — West Boxford
B.S. *(Ohio State University)* 1951

Robert Appleton Ingraham — *Bristol, Connecticut* — 163 Spiers Road
B.A. *(Colby College)* 1951

David Shepherd King — *Sutton* — Cambridge
B.A. *(Boston University)* 1950

John Francis Madden — *Rensselaer, New York* — 150 Herrick Road
B.A. *(Hartwick College)* 1949
(Union College)

Hans-Harald Mallau — *Kiel, Germany* — Sturtevant Hall
(University of Berlin)
(University of Kiel)

Emmanuel Stylianos Metaxas — *Woburn* — Woburn
(Athens University)
(Greek Archdiocese Theological Institute) 1951

Isamu Morita — *Honolulu, Territory of Hawaii* — Farwell Hall
B.A. *(University of Hawaii)* 1951

John Demetriou Protopapas — *Lynn* — Farwell Hall
(Greek Archdiocese Theological Institute) 1952

John Edward Rumohr — *Belding, Michigan* — Sturtevant Hall
(Central Michigan College of Education)
B.A. *(Kalamazoo College)* 1951

George Arthur Smith — *York, Maine* — Revere
B.A. *(Gordon College)* 1944

Laurice Malcolm Walker — *Thomasville, Georgia* — Sturtevant Hall
B.A. *(Mercer University)* 1951

MIDDLER CLASS
Class of 1956

Robert Hamilton Bartlett — *Charlestown* — Charlestown
B.A. *(Gordon College)* 1951
(Gordon Divinity School)

Edmund Gardner Brown — *Lakewood, Rhode Island* — Sturtevant Hall
B.A. *(Gordon College)* 1952

Roger Earl Buchanan — *Wexford, Pennsylvania* — 1301 Centre Street
B.S. *(Iowa State College)* 1952

Winifred Ruth Church — *Stevens Point, Wisconsin* — Chase House
(Central State Teachers College)
B.S. *(University of Wisconsin)* 1951

Charles Leroy Coleman — *Clairton, Pennsylvania* — Sturtevant Hall
B.A. *(Shaw University)* 1952

George Lewis Cory, Jr. — *Erskine Lakes, New Jersey* — Walpole
B.A. *(Bates College)* 1952

John Rutledge Crowe — *West Haven, Connecticut* — 150 Herrick Road
B.A. *(University of Connecticut)* 1951

Gene Benjamin Ethridge — *Savannah, Georgia* — 215 Herrick Road
B.A. *(Mercer University)* 1951

Arthur Newell Foye B.A. *(Boston University)* 1952	*Arlington*	Arlington
John Clement Frederickson *(Oberlin College)* B.A. *(Boston University)* 1952	*Newton Centre*	151 Spiers Road
Francis Innes Frellick B.A. *(Dartmouth College)* 1952	*Granville*	Sturtevant Hall
Robert Edward Gibb B.A. *(Bucknell University)* 1952	*Brooklyn, New York*	Sturtevant Hall
George Andrew Graham, Jr. B.A. *(University of Redlands)* 1952	*Fresno, California*	148 Herrick Road
Malcolm James Grobe B.A. *(Beloit College)* 1952	*Oak Park, Illinois*	Sturtevant Hall
Donald Leigh Hadfield B.A. *(Macalester College)* 1952	*Aurora, Illinois*	148 Herrick Road
William Sidney Hall B.A. *(Drury College)* 1952	*Perth Amboy, New Jersey*	Farwell Hall
Malcolm Ford Harlow B.A. *(Dalhousie University)* 1952 *(Pine Hill Divinity Hall)*	*Halifax, Nova Scotia*	Sturtevant Hall
Harold Lee Harrison B.A. *(Grinnell College)* 1952	*Cromwell, Iowa*	Sturtevant Hall
Arnold George Hawkins, Jr. B.A. *(Denison University)* 1952	*Attleboro*	Farwell Hall
Perry Slade Innis *(Princeton University)* B.A. *(University of Washington)* 1942	*Seattle, Washington*	Tiverton, Rhode Island
Kenneth Lee Janzen B.A. *(University of Redlands)* 1952	*Pasadena, California*	146 Herrick Road
Alfred Wallace Jones, Jr. *(Virginia Theological Seminary and College)* B.A. *(Virginia Union University)* 1952	*Norfolk, Virginia*	Sturtevant Hall
Merle Richard Jordan B.A. *(Bowdoin College)* 1952	*South Portland, Maine*	215 Herrick Road
Norman Oscar Keim B.S. *(Cornell University)* 1952	*Buffalo, New York*	154 Herrick Road
John Arthur Klindt B.S. *(University of Wisconsin)* 1951	*Cassville, Wisconsin*	Sturtevant Hall
Frank Harold Knight, Jr. B.A. *(Franklin College)* 1952	*Newton Centre*	Sturtevant Hall
Peter James Leventis *(Greek Archdiocese Theological Institute)* 1953	*Lynn*	Farwell Hall
Herbert Horton Munro *(Franklin College)* B.A. *(Denison University)* 1951	*Carp Lake, Michigan*	152 Herrick Road

David Brumbaugh Nelson — *Mercer Island, Washington* — Farwell Hall
B.A. *(University of Washington)* 1952

William Conrad Nelson — *Mendon* — Mendon
B.A. *(American International College)* 1950
(Gordon Divinity School)

James George Pirie — *Barre, Vermont* — Farwell Hall
B.A. *(Bates College)* 1952

Edgar Morris Randle, Jr. — *Newtonville* — 154 Herrick Road
B.S. *(Northeastern University)* 1952

Stanley Keith Rice — *Omaha, Nebraska* — Sturtevant Hall
B.A. *(Denison University)* 1952

Rosenwald Claude Robertson — *West Norfolk, Virginia* — Farwell Hall
(Lincoln University)
B.A. *(Virginia Union University)* 1952

Robert Abbott Sargent — *Walpole* — Walpole
B.A. *(Boston University)* 1952

Robert Eugene Sisson — *Worcester* — Farwell Hall
B.A. *(Clark University)* 1952

Charles Crawford Smith — *Lexington* — Farwell Hall
B.A. *(Bucknell University)* 1952

Glen Otis Stoddard — *Bellingham, Washington* — Sturtevant Hall
B.A. *(Linfield College)* 1952
(Berkeley Baptist Divinity School)

Lucian Edgar Stone, Jr. — *Providence, Rhode Island* — 154 Herrick Road
B.Sc. *(Brown University)* 1950
M.S. *(University of Michigan)* 1951

Arthur Norman Sweeney — *Harvard* — Harvard
B.A. *(Atlantic Union College)* 1950
M.A. *(Seventh-day Adventist Theological Seminary)*

Miriam Thurman — *Cedartown, Georgia* — Chase House
B.A. *(Mercer University)* 1952

Solon Steven Tsandikos — *Lowell* — Farwell Hall
(Greek Archdiocese Theological Institute) 1953

Dale Reece Turner — *Sabetha, Kansas* — 148 Herrick Road
B.A. *(Ottawa University)* 1950
(Central Baptist Theological Seminary)

Raymond Lewis Tyler — *Frewsburg, New York* — Sturtevant Hall
B.A. *(University of Buffalo)* 1950
(University of Wisconsin)

John West Waldron — *Flemington, New Jersey* — 154 Herrick Road
B.A. *(Denison University)* 1952

George Churchill Whitney — *Norton* — Norton
B.S. *(Boston University)* 1932

William Elmer Wilcox — *Braintree* — 150 Herrick Road
(Oberlin College)
B.S. *(University of Massachusetts)* 1952

James Robert Williams — *Nanticoke, Pennsylvania* — 150 Herrick Road
B.A. *(Bucknell University)* 1952

August John Woerner — *Bridgeport, Connecticut* — Sturtevant Hall
B.A. *(University of Bridgeport)* 1951
(New School for Social Research)

Robert Leslie Wood — *Manchester, Connecticut* — Farwell Hall
B.Mus. *(Boston University)* 1952

Virgil Alexander Wood — *Yancy Mills, Virginia* — Farwell Hall
B.A. *(Virginia Union University)* 1952

Mary Louise Wright — *Newport Beach, California* — Chase House
B.A. *(University of Redlands)* 1952

JUNIOR CLASS
Class of 1957

Kenneth Albert Abbott — *Roxbury* — Sturtevant Hall
(University of Pennsylvania)
(University of Connecticut)
B.A. *(Harvard University)* 1951

James Zacheus Alexander — *Hickory, North Carolina* — Sturtevant Hall
B.A. *(Shaw University)* 1953

John Willard Ames — *Belfast, Maine* — Sturtevant Hall
B.A. *(Bates College)* 1953

James Sanborn Barnes — *Marblehead* — Sturtevant Hall
B.A. *(University of Massachusetts)* 1953

Herman Milton Bartlett — *Walpole* — Walpole
B.A. *(Northeastern University)* 1953

Elton Emanuel Bertsch — *Eureka, South Dakota* — Farwell Hall
B.A. *(Yankton College)* 1953

Mary Ellen Betts — *Taunton* — 514 Parker Street
B.A. *(Colby College)* 1953

David Whitfield Bishop — *Waltham* — Farwell Hall
B.A. *(Ottawa University)* 1953

Paul Kingsley Chapman — *Providence, Rhode Island* — Farwell Hall
B.A. *(Brown University)* 1953

David Joseph Dean — *Shrewsbury* — Sturtevant Hall
B.A. *(Trinity College)* 1953

Robert Leslie d'Entremont — *Kittery Point, Maine* — Boston
B.A. *(Gordon College)* 1952
(Harvard Divinity School)

Ashley Wood Doane — *Springfield, Vermont* — Farwell Hall
B.A. *(University of Vermont)* 1953

Robert Arthur Dow — *Springfield* — Greenwood
(Acadia University)
B.A. *(Colby College)* 1953

Hazen Merrill Emery, Jr. *(William Jewell College)* B.A. *(Boston University)* 1953	*Merrimac*	Sturtevant Hall
William Crooks Fleming B.A. *(Boston University)* 1953	*Brookline*	Sturtevant Hall
Randall Lee Gibson S.B. *(Massachusetts Institute of Technology)* 1952	*New York, New York*	128 Herrick Road
Chester Ray Ham B.A. *(Colby College)* 1953	*Lynnfield Center*	Sturtevant Hall
Robert Lothrop Howard *(Pomona College)* B.A. *(Earlham College)* 1953	*Bridgton, Maine*	Sturtevant Hall
Marshall William Hunt B.A. *(University of New Hampshire)* 1953	*East Rochester, New Hampshire*	Sturtevant Hall
Major Lanius Johnson, Jr. B.A. *(Princeton University)* 1953	*Hartford, Connecticut*	Sturtevant Hall
Roger Allison MacDonald B.A. *(Franklin College)* 1953	*Newton Centre*	89 Warren Street
Einar Peter Michaelsen B.A. *(Mercer University)* 1952	*Germantown, New York*	Sturtevant Hall
David Edward Moore B.A. *(Bates College)* 1952	*Skowhegan, Maine*	Sturtevant Hall
Stacy Sumner Richards B.A. *(Whittier College)* 1953	*Phoenix, Arizona*	Farwell Hall
Donald William Schoepfer B.A. *(Ottawa University)* 1953	*Somerville*	Sturtevant Hall
John Morgan Sheild B.A. *(University of South Dakota)* 1953	*Salem, South Dakota*	Sturtevant Hall
Wayne Arthur Shireman B.S. in Ed. *(Kansas State Teachers College)* 1953	*Walnut, Kansas*	Waltham
Hugh William Smith B.A. *(Gordon College)* 1953	*Dorchester*	Dorchester
Willis Perry Spaulding A.B. in Th. *(New England School of Theology)* 1945	*Riverside, Rhode Island*	Sturtevant Hall
Henry Jon Stonie B.A. *(Northeastern University)* 1953	*Lawrence*	Sturtevant Hall
Frederick Robert Strasburg B.A. *(Oberlin College)* 1947 *(Boston University)*	*Boston*	Sturtevant Hall
Helen Elizabeth Terkelsen B.S. *(Simmons College)* 1929	*Auburndale*	132 Rand Terrace
George Frederick Tillett B.S. *(Salem State Teachers College)* 1950	*Saugus*	West Upton
Luke Torosian *(Marshall College)* B.A. *(Bloomfield College)* 1953	*Bronx, New York*	Sturtevant Hall

John Robert Washington — *Wilmerding, Pennsylvania* — Farwell Hall
B.S. *(University of Pittsburgh)* 1950

Richard Lee Whitham — *Manchester, Connecticut* — Sturtevant Hall
B.A. *(Bates College)* 1953

Paul Warren Wiggin — *Waban* — 19 Ridge Road
(Oberlin College)
B.A. *(Tufts College)* 1953

Grant Henry Williams — *Pittsburgh, Pennsylvania* — Sturtevant Hall
B.A. *(Bloomfield College)* 1952
(Union Theological Seminary)

Jonathan Vance Williams, Jr. — *Topsham, Maine* — Sturtevant Hall
B.A. *(University of Maine)* 1953

William Wallace Williams, III — *Kingston* — Kingston
B.A. *(Gordon College)* 1950
(Gordon Divinity School)

Richard Eugene Withers — *Logan, West Virginia* — 128 Herrick Road
B.A. *(Alderson-Broaddus College)* 1950
M.S. *(Pennsylvania State College)* 1953

Perfecto Patino Yasay — *Midsayap, Philippines* — Farwell Hall
B.Th. *(Central Philippine University)* 1939

Stanley York — *Wauwatosa, Wisconsin* — Farwell Hall
B.A. *(Beloit College)* 1953

Don Abram Yost — *Elyria, Ohio* — Farwell Hall
(University of Alabama)
(Ohio Wesleyan University)
B.A. *(Ohio State University)* 1949

UNCLASSIFIED STUDENTS

Harold Reynold Beede — *Cambridge* — Cambridge
A.B. in Th. *(New England School of Theology)* 1953
(Gordon Divinity School)

Ernest Bodenweber, Jr. — *Sudbury* — Sudbury
B.A. *(Denison University)* 1947
B.D. *(Andover Theological Seminary)* 1952

Judson Malcolm Corey — *Paradise, Nova Scotia* — Sturtevant Hall
B.A. *(Acadia University)* 1949, B.D. *(ibid.)* 1951

Constance Stevens Cotter — *Dorchester* — Dorchester

Charles Lynn Coultas — *Brawley, California* — 11 Oakwood Road
B.S. *(University of Illinois)* 1949
M.S. *(Iowa State University)* 1951

David Warren Emmons — *Old Lyme, Connecticut* — Brookline
(Middlebury College)

Albert Russell Freeman — *Winchester* — Winchester
B.A. *(Gordon College)* 1944

Helen Carter Guptill — *Newton Centre* — 109 Herrick Road
B.A. *(Colby College)* 1939

David Clement Jacobs — *Arlington* — Arlington
B.A. *(University of Maine)* 1925
M.A. *(Boston University)* 1953

Gene Daniel Landry — *East Boston* — Wakefield
(Ottawa University)

Gaylord Brewster Noyce — *Lexington* — Lexington
B.A. *(Miami University (Ohio))* 1947
B.D. *(Yale Divinity School)* 1952

George Wesley Pippen — *Dracut* — Dracut
B.S. *(Anderson College)* 1944
(Butler University School of Religion)

Edgar Sprenger — *Elgin, North Dakota* — Sturtevant Hall
B.A. *(Yankton College)* 1953

Edmund Eugene Train — *Arlington* — Arlington
B.A. *(Wheaton College)* 1946
(North Park Theological Seminary) 1948

M.R.E. STUDENTS — SECOND YEAR CLASS
Class of 1954

Meredith Louise Arnold — *Brockton* — Chase House
B.A. *(Boston University)* 1945, M.A. *(ibid.)* 1949

Vesta Watts Bembower — *West Palm Beach, Florida* — Waltham
B.A. *(Shorter College)* 1951

Eugene Edward Brown — *Terre Haute, Indiana* — Farwell Hall
B.S. *(Indiana State Teachers College)* 1952

Miriam Crippen Chace — *Corning, New York* — 148 Herrick Road
B.A. *(Denison University)* 1952

Elizabeth Merrill Gulick — *Wellesley* — Wellesley
B.A. *(Oberlin College)* 1940
(New York University)
(Chicago Theological Seminary)

Janet Muriel MacGray — *Needham* — Chase House
B.A. *(Acadia University)* 1952

Alice Florine Smith — *Leivasy, West Virginia* — Medfield
A.B. *(Alderson-Broaddus College)* 1948

Trissie Laura Mildred Turnbull — *Toronto, Canada* — Chase House
B.A. *(McMaster University)* 1949

M.R.E. STUDENTS — FIRST YEAR CLASS
Class of 1955

Shirley Alice Eggert — *Humboldt, Iowa* — Chase House
B.S. *(Iowa State College)* 1951

Alice Lorena Einstein — *Ransomville, New York* — Chase House
B.A. *(Keuka College)* 1953

Joanne Kerlee — *Butte, Montana* — Chase House
B.A. *(Linfield College)* 1953

Margaret Ann Pflug — *Ottawa, Kansas* — Chase House
B.A. *(Ottawa University)* 1951

Felisa Tiu Tan — *Dumaguete, Negros Oriental, Philippines*
B.C.Ed. *(Silliman University)* 1952 — Chase House

SUMMARY OF STUDENTS

By Status

Graduates	9
Interns	45
Seniors	29
Middlers	52
Juniors	44
Unclassified	14
Religious Education	
Second Year	8
First Year	5
	206

Department of Clinical Training

Summer School	40

BY STATES AND COUNTRIES

Arizona	1	New Jersey	3
California	4	New York	13
Connecticut	9	North Carolina	2
Delaware	1	North Dakota	2
Florida	2	Ohio	4
Georgia	4	Pennsylvania	7
Hawaii	1	Rhode Island	4
Illinois	4	South Dakota	3
Indiana	3	Vermont	2
Iowa	2	Virginia	4
Kansas	4	Washington	3
Kentucky	1	West Virginia	5
Maine	13	Wisconsin	5
Massachusetts	74	Wyoming	1
Michigan	5	Canada	4
Missouri	1	Ceylon	1
Montana	1	Germany	1
Nebraska	1	Holland	1
Nevada	1	Philippines	2
New Hampshire	6	Sweden	1

BY COLLEGES AND SEMINARIES

Acadia University	4	Bucknell University	3
Alderson-Broaddus College	4	Butler University	2
Allegheny College	1	Case Institute of Technology	1
American International College	1	Catawba College	1
Anderson College	1	Central Baptist Theological Seminary	1
Andover Theological Seminary	1	Central Michigan College of Education	1
Athens University	1	Central Philippine University	1
Atlantic Union College	1	Central State Teachers College	1
Bates College	5	Chicago Theological Seminary	1
Beloit College	4	Clark University	1
Berkeley Baptist Divinity School	1	Colby College	11
Bethel Seminary (Sweden)	1	Columbia University	1
Bloomfield College	2	Cornell University	1
Boston University	20	Dalhousie University	1
Bowdoin College	2		
Brown University	2		

Dartmouth College	2
Defiance College	1
Denison University	9
Drury College	1
Eastern Baptist Theological Seminary	2
Earlham College	1
Franklin College	4
Gordon College of Theology and Missions	19
Greek Archdiocese Theological Institute	4
Grinnell College	1
Harvard University	3
Hartwick College	1
Hope College	1
Indiana State Teachers College	1
Iowa State College	3
Iowa State University	1
Kalamazoo College	4
Kansas State Teachers College	1
Keuka College	1
Lafayette College	1
Leyden University	1
Lincoln University	1
Linfield College	3
Luther Theological Seminary	4
Macalester College	1
Marshall College	2
Massachusetts Institute of Technology	2
McMaster University	1
Mercer University	5
Miami University (Ohio)	1
Middlebury College	1
Missouri Valley College	1
Morehouse College	1
New England School of Theology	2
New School of Social Research	1
The Newton Theological Institution	2
New York University	1
Northeastern University	3
Northland College	1
North Park Theological Seminary	1
Oberlin College	5
Ohio State University	2
Ohio Wesleyan University	1
Ottawa University	7
Pennsylvania State College	2
Pine Hill Divinity Hall	1
Pomona College	1
Princeton Theological Seminary	1
Princeton University	2
Purdue University	1
Salem State Teachers College	1
Serampore College	1
Seventh-day Adventist Theological Seminary	1
Shaw University	2
Shorter College	1
Shurtleff College	1
Silliman University	1
Simmons College	1
South Dakota School of Mines and Technology	1
Storer College	1
The Theological Seminary of the Reformed Episcopal Church	1
Trinity College	1
Tufts College	3
Union College	2
Union Theological Seminary	1
University of	
Alabama	1
Berlin	1
Bridgeport	1
Buffalo	1
California	2
Connecticut	2
Hawaii	1
Idaho	1
Illinois	1
Kiel	1
Maine	3
Massachusetts	2
Michigan	1
New Hampshire	5
Pennsylvania	1
Pittsburgh	1
Redlands	3
South Dakota	1
Vermont	1
Washington	2
Wisconsin	4
Virginia Theological Seminary and College	1
Virginia Union University	3
Wake Forest College	2
Wesleyan University	1
Wheaton College	1
Whittier College	1
William Jewell College	1
Yale University	1
Yankton College	4

ALUMNI SOCIETIES

Alumni Association of Andover Theological Seminary

Henry R. Rust, 1944, *President*

Robert J. MacLeod, 1945, *Vice-President*

Richard D. Pierce, 1938, *Secretary, Treasurer, and Necrologist*

The Officers, *ex officio;* Vaughan Dabney, 1914; Henry E. Oxnard, 1894; Arthur J. Snow, 1935; Alfred W. Stone, 1916; George R. Tolson, 1950; J. Harold Dale, 1903, *Executive Committee*

Henry E. Oxnard, 1894; George E. Carey, 1912; Arthur J. Snow, 1935, *Nominating Committee*

Society of the Alumni of The Newton Theological Institution

Leslie W. Irving, 1940, *President*

Richard M. Owens, 1937, *Vice-President*

Albert R. Phillips, 1937, *Clerk*

William A. Geldart, 1927, *Treasurer*

William E. Blake, 1911, *Auditor*

Ferdinand F. Peterson, 1907, *Necrologist*

Robert E. Baggs, 1944; Oscar W. Olsen, 1941; Joseph A. Sisk, 1933, *Nominating Committee*

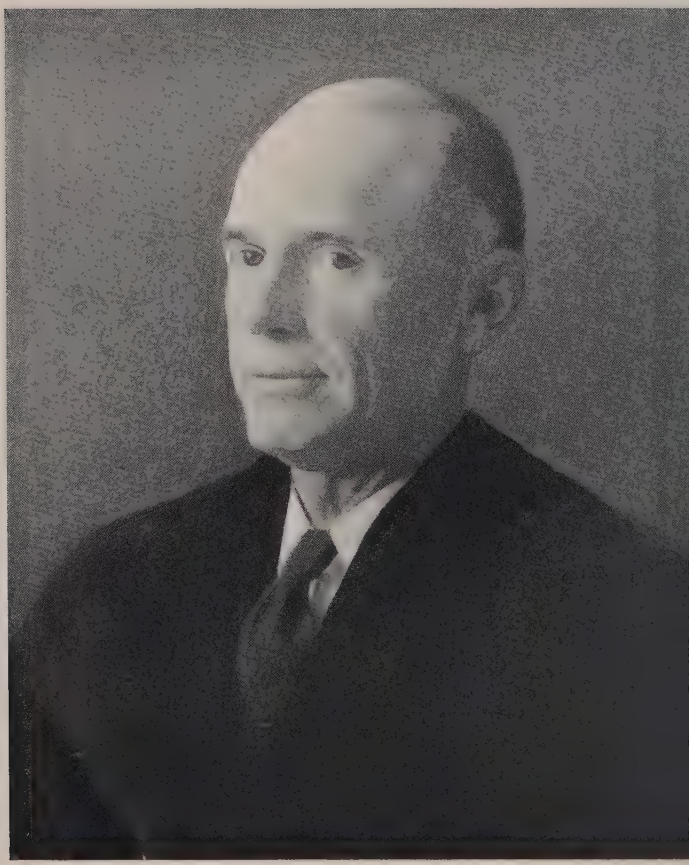
A. Roger Williams, 1937; E. Gage Hotaling, 1940; Lewis W. Williamson, 1931, *Committee on Entertainment*

Robert L. Weaver, 1937, *Member of the English Foundation*

This issue is humbly dedicated to

the memory of

AUSTIN PHILIP GUILES



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AUSTIN PHILIP GUILES

by

VAUGHAN DABNEY

Dr. Austin Philip Guiles, after graduating from Princeton University in 1921, received the M. A. degree from Columbia University in 1923. The Union Theological Seminary conferred upon him the B. D. degree in 1925. In 1934 he was awarded the Ph. D. degree from the University of Edinburgh.

For many years now, Dr. Guiles has been universally recognized as a pioneer in the field of Clinical Pastoral Training for ministers and theological students. Dr. Seward Hiltner of Chicago Theological Seminary expressed this recognition very ably when, on the occasion of the Testimonial Banquet honoring Dr. Guiles' twenty-five years of pioneering work, he said: "Dr. Guiles . . . you were the first to demonstrate that a clinically oriented man belongs on the Faculty of any Theological School. Through some alchemy of your own, you have managed to keep New England still, as at first, the center of Clinical Pastoral Training. To have succeeded in keeping Boston as the focus, both practical and theoretical, of the clinical theological studies, has been due much more to you than to any others. Because of your personal integrity and single-minded devotion to your own job you are perhaps not as well known across this country as you deserve to be. And yet, you are known by many who have never seen you, shaken your hand or read a word you have written . . . the thousands who have been helped by pastors you have helped to educate."

In 1931, after having served for several years as a psychotherapist with the Neuro-Endocrine Foundation of Boston, Dr. Guiles became the director of Clinical Pastoral Training at the Andover Newton Theological School. Later he was appointed as Smith Professor of Psychology on the Andover Foundation

His wide influence in the field of Psychology and Clinical Pastoral Training is indicated by his membership on such various boards as follows: Diplomate in Clinical Psychology; Fellow of the Ameri-

can Psychological Association; Fellow of the American Protestant Hospital Chaplains Association; Member of the Board of Governors of the Institute of Pastoral Care; Trustee of the New England Baptist Hospital; Member of the Commission on Religion and Health of the National Council of Churches; Associate to the Ministers at the Old South Church in Boston.

In recognition of the faithful and distinguished service of Austin Philip Guiles, Smith Professor of Psychology, and in order to provide for the continuing development of this important department at Andover Newton, the Trustees of Andover Theological Seminary at their meeting on Tuesday, December 16, 1952, unanimously voted to establish the Austin Philip Guiles Chair of Psychology and Clinical Training in Andover Theological Seminary, such action being approved by the Administrative Committee of both the Andover and the Newton Boards of Trustees.

On Trustee Day, November 18, 1953, at the First Church in Newton (Congregational), Dr. John Milton Billinsky, Associate Professor of Psychology, was duly installed in an impressive academic ceremony as the first Guiles Professor of Psychology and Clinical Training.

The contents of this Bulletin with the exception of "In Memoriam" are a part of the Installation Service of Dr. Billinsky. "In Memoriam" was given at the Memorial Service held on November 25, 1953, in the Chapel of the Andover Newton Theological School.

The following Paper by Dr. Guiles was completed only a few days before his death. Present plans call for the publication in 1955, of a book of selected papers and lectures by Dr. Austin Philip Guiles.
Ed.

OUR OBJECTIVES IN PSYCHOLOGY AND CLINICAL TRAINING

by

AUSTIN PHILIP GUILES

There is no discipline in theological education in which a man can make a greater plain fool of himself than in psychology. Henry Adams wrote in his Autobiography: "The proof that a philosopher does not know what he is talking about, saddens his followers long before the fact of the matter reacts upon himself." [1] This can be said, most certainly, of some well intentioned men in the Christian ministry and theological education, who have "gone all out" for psychology, counseling and clinical training. Some, in fact, become so "technique conscious" that when they speak, they seem to display their very latest shiny instruments in spiritual surgery. One is reminded of the Dr. Cuticle in Herman Melville's novel "White Jacket." "This surgeon," he wrote, "in his concern to demonstrate his own skill, did not observe that the patient had died on the table." [2] I suppose there are bound to be a few Dr. Cuticles in every Art and Profession.

The recognition being given to psychology and clinical training by two of the first of the theological schools in America, Andover and Newton, is deeply gratifying to those of us who have identified ourselves with it during the past twenty years or more.

When one thinks however, of all one would have liked to see happen, dreams dreamed, and plans made which came to nothing — one realizes how much time it takes to do a fragment of what one planned to do. "Life" it has been said, "is like an artichoke; each

day, week, month, year gives you a little bit which you can nibble off — but precious little, compared with what you throw away." [3] In this paper I wish to consider with you the Why of Psychology and Clinical Training in a theological seminary, for there are still those who after twenty-five years find it difficult to understand what it is all about. Then I would like to share with you more precisely what we want our objectives to be for the Christian Missionary, the Chaplain, or the Parish Minister, while he is yet a theological student. Finally I shall attempt to answer the question, What are the learnings which can be said to be peculiar to psychology and clinical training as presented at Andover Newton.

Why Psychology and Clinical Training in the Seminary?

"Every hero," as Emerson said, "becomes a bore at last." So do most schools of thinking. So do various movements. Psychology and Clinical Training at Andover Newton, however, has fostered no one school of thought; it is not a movement; and it is no more of a fad than is clinical medicine.

When psychology and clinical training were beginning to attract theological students in the middle 1920's, some of us who were products of the theological seminaries were disgruntled with ourselves. Although the seminary graduate was sophisticated all right — let us remember that someone has said that "sophistication is a state of mind which consists in knowing too much and, at the same time, knowing too little — too much about the periphery of life, too little of the core and center." [4]

So since some of the medical schools were beginning to study more of man than his physical body, there were those of us who turned to the medical schools to study psychiatry. There were no theological schools where man was being seriously studied. Then, finally, came the opportunities under Dr. Richard C. Cabot and Anton T. Boisen to study man in the clinic or hospital ward.

There were theological educators and clergymen in those days who felt that clinical training and counseling or even clinical methods had

very little to offer that was new, since the homes of parishioners were sufficient as a laboratory. But they did not care to add that often there had to be a first class emergency before they would find themselves in the home of one of their parishioners.

There are still those today who say that graduate work in psychology and clinical training now being offered at theological schools provides just one more excuse for the student to hang around ivy-covered walls and academic halls, instead of getting out there in the community, where life is being lived, where people are pushing and are being pushed, and where they are growing old and are dying.

A person of some importance upon one occasion was being entertained for dinner and the night at the home of Sir Oliver Lodge in Birmingham. The party was crowded with young men. The evening wore on until the celebrated visitor, wanting to go to bed, whispered to Sir Oliver, "When are these chaps going to get a move on, that is get up and go home?" "But they are my sons," said Sir Oliver. [5].

Those who want our graduate men and women to "get a move on" and get out there in the thick of things and go to work, may be tired out and quite justified in wanting to get some rest themselves. Usually we find, however, that the older and the seasoned ministers are not the ones who make the complaint about a student's taking an additional year or two in a specialization which will better fit him to deal with the situations in people's lives which these sincere pastors know about only too well. They rejoice that at long last there are theological schools where the study of man is being attempted, along with time-honored and necessary study of less prickly subjects.

Then again perhaps you have heard some evangelist or some pseudo-intellectual among the clergy say: "What do I want to be bothered with digging around in psychology books for, or why should I listen to the hard luck stories of shiftless people who haven't learned yet how to live properly and keep themselves out of a hospital?"

The evangelist believes that when a person is in trouble, it is entirely a matter of whether or not a sinner is holding out against

God. He says, "you don't need a lot of intricate psychological theory and complicated knowhow, to do what you can to push such a sinner to the right decision."

The rather lofty clergyman, on the other hand, is of the opinion that to study too minutely anything human or divine, is to ruin it. He has accepted the doctrine that most of humanity is doomed anyway, so why make such a fuss about the maimed, the halt and the blind. They have always been in the world. They always will be.

Now I would not pass judgment upon these and other workers in our Lord's Vineyard. Not only because it is not my place to do so but for the reason, that there is plenty to do, and there are tasks for all of us. I must admit, however, that I wish our department of psychology and clinical training could have made some impression upon these various types of ministers while they were yet students. I would be willing enough for them to forget the theories, techniques and training immediately upon finishing our courses. In fact I would recommend it.

I am reminded here of the Frenchman's answer when asked if a gentleman must know Latin and Greek. "No," he answered, "but he must have forgotten them." So must it be in clinical education, my friends, especially with psychology. The best learning acquired in training usually becomes second nature to us anyway.

In the early days of our nation's life it was not characteristic of the clergy to shy away from that which was intricate and complicated. Less than one hundred years ago the scholars in the United States, the men who did the analyzing and interpreting in order to better understand man, were theologically trained clergymen, later to become professors and college presidents. If they could speak to us today, I am certain they would say that modern man is not to be converted after the same pattern that was allegedly used on his grandfather.

Do you see why psychology and psychotherapy and clinical training have had to be introduced into the theological education. If there are to be religious conversions in our parishioners and their families, their ministers must be taught the language of the symptoms which

they use, and the devious ways by which a present day sinner, is to be moved from his stubborn isolation and lostness, to that Oneness with God and his fellow man, which has ever been the chief mark of the reborn follower of Christ.

Some theological educators have been slow to recognize these conditions, which have come about in people in our communities. They have long been known to local parish ministers. I refer to the many and varied forms which incipient psychoneuroses can take in the parishioners our ministers would serve. Our Lord's parable of the seed and soils may well have had in it a look into the future. We are told by our missionaries home on furlough that these reflections of the anxieties inseparable from our Western Civilization, have even reached the Mission Fields. We have indeed been slow in teaching and training our ministers and missionaries to deal with these stubborn resistances to the Gospel of Jesus Christ.

What We Want For Students In Psychology And Clinical Training.

One of the embarrassing facts we in Clinical Training have always had to accept, is that the patients in the hospitals as a rule, do the students more good, than the students do the patients. Of course the older patients assist in keeping the illusion alive in the young minister, that he is being used by our Divine Father more than he is to serve the sick and the ailing.

Dr. Hale, a former Chaplain to the United States Senate, was asked upon one occasion if he prayed for the Senators. "No," said he, "I look at the Senators and pray for the country."

To some extent this has been so as regards teachers, students, and patients in hospital ministration and training. We teachers look at ourselves and our students, and pray for the patients. One of the objectives which is paramount for the student in psychology and clinical training is that he should get over being afraid of difficult books and difficult people.

When I studied in Scotland in 1927, I remember buying a copy of Henderson and Gillespie's Textbook in Psychiatry. And, in spite

of the fact I had sat in on lectures in psychiatry at Cornell Medical School in New York the year before, I found the reading of this text exceedingly tough going. I had had no clinical contacts as yet which would have illumined what I was trying to read. We want our clinical training students to outgrow their shyness around difficult books and difficult people.

Hans Zinser in his Autobiography, tells of his first experience as a young house officer in one of the large New York Hospitals. It was a part of his assignment to answer outside calls. He wrote of what went through his mind upon one occasion as he took his little satchel and climbed on the surface trolley for the long ride up to the Bronx. No older doctor would be at his elbow now to correct him if he were about to make a mistake, or to tell him what to do if he found himself undecided. A man can grow up almost in a moment when he finds himself in a crisis situation and it is up to him alone to make the decision.

We covet situations, like this, although of not too grave import, for our theological students in their clinical training. When they first set foot into the autopsy or operating room, or the accident ward, they have some fairly strange feelings. And a little later when they take their courage in their hands, and the love of Our Lord and of ordinary people in their hearts, and knock at the door of the lives of the sick, the hurt, the guilty, the worried and the lonely — they do at first feel small and ineffectual.

Borglum, the sculptor, at first given free hand to work out his design for a memorial to the southern leaders and soldiers on the face of the mountain, told a friend "that when he began he felt like a fly on an elephant, but at the end he felt as if the mountain were a handful of clay in his hand." [6] Too many ministers during the last fifty years, those who never had the advantages of clinical education and training in their seminary days, have continued throughout their ministries to feel like a fly on the side of an elephant. We in clinical training and education hold that it is not unbecoming a minister of Jesus Christ, to arrive at the place through hard work and training

where the mountains of trouble in the lives of his parishioners will appear to him like lumps of clay in his hands.

Another of our major objectives in psychology and clinical training is to attract the minister to this type of education while he is yet young. Not only will he make better preparations for later contacts with doctors, psychiatrists, nurses, social workers, and the typical personnel of institutions generally — but he will also form good habits for his future ministry in human relations rather than bad ones. Most of us know about the tenacity of habits both good and bad. Yes — we want ministers to get the benefit of psychology and clinical training courses while they are still young.

We also have this objective for our clinical training students. We want their originalities, whether they be small or great, kept alive.

"In 1875, Dean Stanley told President Eliot that he had heard most of the eminent American preachers. His general impression was that the sermon was always Emerson no matter who the preacher happened to be." [7] This could hardly be said of our clinical training graduates in their ministries to people's needs. For each has been encouraged to feel at home in his own person, and to express that which, at the moment, God gives him to do or say. There is but one place where you will find applicable the Scriptural passage, "It shall be given unto thee at that time what thou shalt say," and that is when you are calling on one of your parishioners in the parish or hospital.

"Form follows function" is a phrase of the architect Louis Sullivan. Van Wyck Brooks in "The Writer in America" holds this to be no less true in literature. And he deplores the fact that there are numerous young writers who will never be able now to write from a world of their own, because in their formative years they never permitted their function to create their form.

One of our objectives with our students then, in combining their psychological insights and religious devotion, under conditions of clinical work with patients in hospitals, has been, to give the young minister of the Gospel full opportunity to function according to his

own taste, style or nature, at the moment. We have not stressed the teaching of form or technique, for we have believed one can know too much about an art, too soon. Anatole France in "The Garden of Epicurus" put it this way: "Poets must not be too keen to argue about the laws of their art. For when they lose their innocence, their charm goes with it."

Are we wrong in supposing that this kind of charm which can pass between a young minister and his patient, goes far toward being what The Holy Spirit must have been to those early Christians at Pentecost. Such preciousness, we know is redemptive, and wherever experienced it becomes a veritable visitation from on high.

We come now to the section of this paper which would mention some of the learnings which accrue to students having the benefit of courses in psychology and clinical training.

One of the attractive features of clinical education and training is the opportunity, theological students have in attending lectures and clinical demonstrations given by workers in the other professions.

There may have been a day when we the clergy thought we knew it all. Even now, when an older clergyman or a theological school faculty member, hears a doctor or social worker speaking on the therapies now available to ailing men, there is often a certain reluctance on his part to admit that the doctor, social worker or the nurse, has done an exceptionally good job.

Justice Holmes wrote once to his friend: "I told you, I believe that late in life I have discovered Montaigne and have read him with enormous delight. The beast knows a lot of things that I had fondly hoped had been reserved for me." [8]

That is what we have been finding out. These other workers even know many things we did not know enough to know. What an excellent practice for men in professional training to have the advantage of the view points of men and women in related professions. Our theological students in our summer school are taught now by members of the medical profession — and it is conceivable that pro-

fessors in applied Christianity, so called, may at some future date be asked to lecture to students of medicine. We have found that our interest in hospital patients has caused doctors, the older ones particularly, to become interested in the kind of Christian religion, which takes us into their workshops and clinics.

Yes, our clinical training students have learned that these doctors, nurses, social workers, hospital administrators, and even attendants, know a lot of things about people — things that the students thought had been reserved for them. I venture to say that this kind of clinical education and training in our summer school is priceless.

In one of Shaw's letters to Ellen Terry, [9] he draws an interesting distinction between the training and performance of an actress on the stage, and that of a star in the movies.

On the stage an actress has been trained to exaggerate to get her effects whereas on the film she must show an almost unnatural quietude and delicacy, for the camera catches all.

The feelings of a hospital patient, in most instances, have acquired the sensitivity of a photographic plate. They register all, and the pastor of the quiet voice and delicacy in human contacts, is the one who best exemplifies the results of high grade clinical training.

A great American playwright asked to give his opinion about a mutual friend who aspired to become a concert artist said: "one has to turn habit into art. One must put purpose into what one is doing, if one is to make it a means of realizing oneself. Concentrating oneself means throwing oneself completely and exhaustively into what one is doing at the moment."

Yes — purpose, concentration, exhaustive commitment — these, though hard to provide for the student in this busy world, are essential in clinical training, if pastors would become artists through our aid and cooperation.

It is difficult to put this much needed art of the pastor into words. But it is not difficult if you are a patient in the sick bed, or a distraught or anxious parishioner, to distinguish the pastor who is

the ritualized, habit trained seminary graduate, from the one who is an artist in his work. Yes — we believe that certain of our students in clinical training learn to become artists in their human relationships.

Since the appearance of James' "Varieties of Religious Experience," there has been much emphasis placed in religious circles upon "Experience." In spite of there being no definite criteria as regards the significance of man's momentary experience, it would appear nevertheless that experience has gone far toward becoming the great American test of God, Man, the Universe and Holy Scripture.

To be sure, the pragmatic present experience does have its place. But in our philosophy of clinical teaching and training we insist that expectation of future experience, as well as thinking about an experience after it is over, must be given its proper emphases.

We are constantly mindful of the fact that it is not the experience alone which teaches our students about life, but it is rather thinking about that experience afterwards and letting their thoughts flow out on paper. For some years now we have followed this religiously in our clinical training methods. Astonishment at how much he has learned in three short summer months, continues to be the usual student's reaction.

In clinical education and training we require also that the student spend time with his expectations before every call he makes upon his patient. After the call has been completed, and not too long afterwards, we require him to type out an extended report of his visit, noting carefully the remarks and symptomatic expressions of the patient. We further ask that he record his own behavior and words, used in his ministry or conversation.

You will note that our procedure is future, present, past, rather than past, present and future. We prepare for the future in hopefulness and expectation; we experience the present with all that we have at the moment; and we relive the experience true to its content after it is over.

Our students thus learn the importance of expectation in their clinical training, as well as the unexpected knowledge found in unhurried recall.

Another one of the important learnings our students are acquiring from their psychology courses and most of all, their clinical training, is that one does not get the best of evil by fighting it. We believe that our ministry in the name of Jesus Christ consists mainly in affirming one's love to God and to one's neighbor. When, in our clinical work we are being affirmative in these respects, it may appear that we are not resisting evil. Yet we have found that evil shrivels up and disappears, when we affirm God's love in human relations as did Jesus. The student in psychology and clinical training acquires a reality sense as regards the destructive power of evil; and he becomes remarkably aware of how every one of us is unavoidably implicated in its attractions and deceptions; but he learns not to close with evil in deadly combat within his own nature. He does not fight evil in his patient or parishioner either. But rather, as he affirms God's love in pastoral care, the barbs thrown at him do not stick; and free from the evil which is in his fellow human being, that evil after a few attempts to implicate him, leaves the relationship, and the life of the Holy Spirit remains, that is to say, the Life of the True Christian Fellowship.

Finally, as regards these learnings we have been considering, Clinical Training provides an opportunity for the student to state what he believes.

When a man or woman, who is a victim of serious accident, or when a person who is suddenly confronted with the fact of a malignancy or chronic condition, asks a theological student if he believes in the ongoing life of personality after physical death — it is not for him to play the side-stepper and come out with the last word in nondirective counseling and say, "Now that's a very interesting question. What do you think about it?"

Yes — our clinical training students learn to become specific as to what they believe.

Carlysle once wrote: "It is a sad sure truth, that every time you speak of a fine purpose, especially if with eloquence and to the admiration of bystanders, there is the less chance of your ever making a fact of it in your own poor life." [10]

I trust what I have said here about Psychology and Clinical Training will do this sort of education in the theological seminaries no harm. So far as concerns my making a fact of it in my own life, I can honestly say I worked at it, for nearly twenty-five years, before I began to talk much about it.

"Religious Art" they say, "is the measure of human depth and sincerity. For here any triviality, any weakness, cries aloud." [11] This suggests to me the profound truth which our teachers and students sooner or later discover in their clinical work with patients or parishioners. When you are in the presence of a person in great discomfort, you become as transparent to that person, as though he were regarding you through an X-ray machine. When you are asked a question by a patient who has but a few hours to live, during those moments of your response any triviality or weakness in you, will cry out both to you and to the patient. Truly one learns to be oneself, and to express one's own religious art, in our kind of clinical education and training.

This concludes what I have to say on this subject upon this fortunate occasion. I have had some remarks to make to those who say that there is little new in psychology and clinical training; who say it keeps the student around the seminary when he ought to be out in the field; and who still on occasions charge us with tampering with the psychopathological. I have mentioned certain wants for students for the ministry, which are continually with us teachers, as we are privileged to take our part in their preparation and training. We do seriously want them to outgrow social provincialism, to acquire good habits in the places of bad ones, to keep alive and active their originalities, and to acquire a liking for difficult books and difficult people. As to their learnings, although we teachers aspire to become more proficient as time goes on, already our students learn that God

does not reveal Himself only to the chosen few. They learn that it takes much more than "lessons" to become an artist, and that one can be certain of what one believes although the content of the belief will have its bottom deepened, its ceilings lifted and its horizon widened, as life is more fully entered into, and as study continues.

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PRAYER OF DEDICATION

by

FREDERICK M. MEEK, D. D.

Almighty God, Who dost count the uncounted stars, and yet Who dost touch with tenderness a single human heart, we pray that Thy hand may rest upon each of us in an especial way this day. We offer unto Thee the deed and the intent of this hour, as we set aside Thy servant John Milton Billinsky, for a particular ministry of teaching and healing. As our intent accords with Thy will, sustain and nourish our purpose and our hope, that under him young men and women may develop understanding sympathy and gain knowledge for competent direction — the more adequately to assist Thee in the work of the Christian nurture and healing of mind and body.

And for him whom we set aside as their guide and mentor in this work, we pray in an especial way. Enable him to be hard with himself and understanding with others. Endow him with the capacity to speak what words can never say, to feel what hands can never feel, to lead where ordinary feet cannot walk. And in the power of a dedicated life enable him, O God, to bring his students into a full awareness of Thy purpose for them, and of the unsearchable riches of the Gospel of Jesus Christ.

This moment of dedication before Thee is undergirded and upheld by precious memory. In prayer our hearts overflow with gratitude as we remember our friend and teacher, Philip Guiles, whom we honor before men and before Thee in this act of installation. In our thankful recollection as we reach out toward the Homeland of the Soul, our faith-confirmed confidence in Thy encompassing eternal love joins our little present with Thy eternity and his.

We commit it all into Thy hands — this man John Milton Billinsky, his teaching ministry, and all that we do in this school of Christian discipleship. And there, O God and Father of us all, we leave it through the merits and by the assurance of Jesus Christ our Lord. Amen.

STATEMENT OF ACCEPTANCE THE GUILES PROFESSORSHIP

by

JOHN MILTON BILLINSKY

In accepting this appointment as the Guiles Professor of Psychology and Clinical Training I must first of all express my deepest gratitude to Andover Newton Faculty for having faith in me by recommending me to this Chair. Furthermore, my gratitude goes to the Board of Trustees of Andover Theological Seminary for their vote of confidence in me by appointing me to the Guiles Chair, and to the Board of Trustees of the Newton Theological Institution for concurring in the decision of the Andover Board.

To say that my personal feelings on this occasion are rather mixed, would be to make an understatement. For on one hand it is indeed a great honor to be called by Andover Theological Seminary, the oldest theological school in the United States, to occupy the Guiles professorship of Psychology and Clinical Training, which by this very act today, becomes the first and therefore the oldest chair of psychology and clinical training in our theological education.

But on the other hand we are missing here today from active participation Dean Vaughan Dabney, who was highly instrumental in the founding of the Guiles Chair, and whose untiring efforts to make this occasion today a real success, are in large measure responsible for his inability to be with us here this very afternoon. And then, Dr. Austin Philip Guiles, the Smith professor of psychology, in whose honor this chair has been named, is no longer with us, having entered the Kingdom of his Father Who is in Heaven. And yet it is because of him, that we are gathered here today, trying in our limited way to express our deepest debt of gratitude for his pioneering and lasting contribution to the field of Psychology and Clinical Training. And in a sense it is only fitting that we should be dedicating ourselves today toward the future rather than simply honoring the past. For I know of no greater glory that a man can receive, than the assur-

ance that his ideas and ideals will be perpetuated in the future. With the help of God Almighty I do dedicate myself to this task.

And indeed it is a great task, for we live in an age when man, as the creature of God, has become an easy prey to degradation. Man's inhumanity to man, has reduced man to a functional tool in the hands of many who disregard the image of God in man. In a sense we believe that we have learned enough to be able to put aside the traditional view of man's worth, and yet we have not learned enough to understand the so called "new view," and accept the responsibility that it brings forth. As our Lord Jesus, came to fulfill the law and not to destroy it, so it must be our task in psychology and clinical training to implement the traditional view of man through careful research and academic discipline in such a way as to reveal the glory of God in man rather than destroy it. In doing this we shall make full use of all the knowledge and understanding that comes from psychology, sociology, anthropology and allied sciences, firmly believing that we have no need to fear the truth. Confident that all truth will help us to further the redemptive process of God in man, I dedicate myself to this high purpose, God being my helper.

IN MEMORIAM

by

JOHN MILTON BILLINSKY

And when the time came for us to depart we knew that the dawn of a great day was upon us. For it was to be the day of days, when my teacher and friend Austin Philip Guiles would face the greatest test of his being — the test of eternity. He knew not whether the Great Father of us all would let him speak on his own behalf, and whether they whom he knew before would be in sight.

As we approached the top of the mountain we could already see that on the other side of the river a great multitude was gathered awaiting the great decision. We too joined the multitude waiting for the moment when he, Austin Philip Guiles, would be called forth. And when the sun was directly over us we could feel that that moment was almost at hand — and then it happened. He left me alone and went forward to give an account of his stewardship.

There arose a great tumult, for many who were there wanted to give witness unto him. And they who were in authority were perplexed as to this uprising.

And then I heard a voice, "Let him who knows this man come forward and speak." — and man after man, and woman after woman came forth and spoke.

"He, Austin Philip Guiles, lived his life like a true man. He loved great things and thought little of himself. Desiring neither fame nor influence, he won the devotion of men and was a power in their lives. He taught to many the greatness of the world and of man's mind."

"He taught us as one having authority, for he knew what was in the hearts of men."

"Yes — he, Austin Philip Guiles, had the scientific temper, the scholar's habit of mind, and the instinct for sound reasoning. He was the priest of truth."

"He had acquired an instinct for righteousness."

"His message was not one of peace alone, but of initiative, action, and opportunity. His message was fit for the restless, self-distrustful, forward looking, normal young men in our theological schools."

As my teacher and friend looked around he saw those who bore witness for him. He remembered how he would stand before them in the midst of a great hospital and in a soft-spoken voice challenge them with these words: "You are going into a place of intense activity and great diversity, with all sorts of people in it. Get into the middle of the stream. Take your part in it and make yourself a factor for wholesome living. Sanctify yourself not for your own sake but for others. You cannot save your own souls alone; you save your soul only by making it of use. Think each day, not of what the world can do for you, but of what you can do for the world, and know that the best which can be said of any man is that which was said of Jesus Christ, "He saved others, himself he cannot save."

And there were many who knew what was in his mind, and they were coming forth saying:

"He, Austin Philip Guiles, was one of few who could see the bottom of things when one of us stirred up the mud; for he had a habit of mind which was not only inquisitive and insistent, but also patient and expectant."

"He spoke to us with conviction that the spiritual life in man was of the same nature as the spiritual life in God."

Once again my friend and teacher remembered how he would tell his students that the true revelation of God comes when man reveals himself unto himself. He could hear himself saying over the years: "The most immediate effect of true Christian discipleship is this — not that the mysteries of heaven are revealed, but that you yourself are revealed to yourself. Your follies and weaknesses, and all the insignificant efforts of your better self as well, come into recognition, and you stand at once humbled and strengthened in the

presence of a soul which understands you, and believes in you, and stirs you to do and to be what you have hitherto only dreamed."

And there were yet many whose voices were not heard, and they too were coming forward to speak what was in their minds.

"He, Austin Philip Guiles, taught us that completeness in life was not a thing of quantity, but of quality; that which seemed to be a fragment may have been in reality the most perfect thing on earth."

"He, Austin Philip Guiles, came like the soft, fresh morning among us, and we simply opened our windows and yielded to it, greeting it with joy. It was the air we wanted to breathe, and we accepted it as our own."

How true these words were. As I looked over the multitude I saw him standing there and I saw his life before me. Life which was determined not so much by things as they were, but by his vision of things as they ought to be; not by his possessions, but by his dreams. I saw about him the quality of timelessness, for his life was deeply rooted in the soil of the Eternal.

By now the sun was on the horizon, and yet there were many who had not spoken. And he himself did not speak, for what others had said was true of him. And I too could not speak, but looking toward the multitude, I thought

"Whither has wandered now my partial tongue
When all remains untold which ye would hear?"